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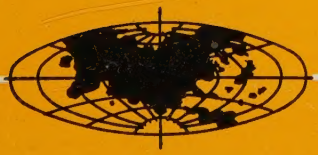
mission bulletin

MONTHLY REVIEW OF THE APOSTOLATE IN THE FAR EAST



JAPAN'S CATECHIST TRAINING CENTER

OUR LITURGICAL PROGRAM

mission bulletin

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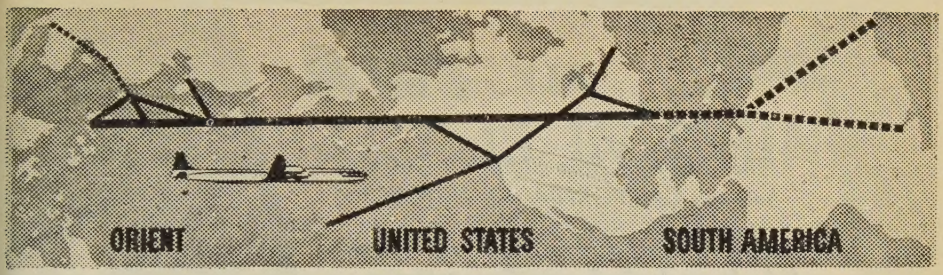

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Editorial

'MY HEART IS IN CHINA'

WITH the appointment of Archbishop Anthony Riberi as Nuncio to Ireland the China missions are losing the services of a dedicated friend and staunch supporter. Moreover, his is a friendship and support that has grown and strengthened not in spite of but rather because of the almost insurmountable difficulties and hardships as well as the outright persecution which Archbishop Riberi has undergone since he assumed the post of Apostolic Internuncio to China thirteen years ago.

When the Archbishop came to China in July 1946 there was little indication of the monumental upheaval that would soon transform this World War II Asian bastion of democracy into a vast slave State under a Communist dictatorship. In this immediate post-war period the Church in China was enjoying an unprecedented growth and harvest of souls. In these happy circumstances Archbishop Riberi began his tenure of office as the Holy Father's personal representative to China. But these favorable conditions were to last only for the short period of three years. With the fall of the China mainland to the Communist armies Archbishop Riberi began one of the most difficult periods that any Papal representative has ever experienced.

In 1950 the campaign against religion in Red China began under the pretext of pseudo-patriotism that the Communists invoked as a device to claim the allegiance and support of the Chinese people for a regime that justifies injustice, ratifies illogic, and glorifies hatred in the name of love. Under the slogans: "ridding China of aggression"; "suppression of counter-revolutionaries"; and "a reformed church to uncloak imperialism," the Red China government began, first, to discredit, then, to evict from China the more than five thousand foreign missioners working there. The protests of the Internuncio against this harsh and unjustifiable action against the Catholic Church were of no avail.

An even more distressing phase of the persecution with which the Apostolic Internuncio had to deal, was the campaign for the three autonomies of the Christian Churches—self-rule, self-support, and self-propagation—which was conceived and promoted by the Communists during the latter half of 1950. This so-called "reform" denied authority over ecclesiastical affairs to anyone save the State.

While its proponents claimed that the movement of the "three-autonomies" was nothing more than a purely political matter designed to remove the last vestiges of imperialist control from the churches, the Apostolic Internuncio condemned the "reform" for what it truly was—a cleverly disguised method of persecution which endeavored to supplant the true Church with an organization that would be a tool of the Communist party. Seven years later the Internuncio's fears were realized with the formation of the schismatic Patriotic

Association of Chinese Catholics.

In 1951, following Archbishop Riberi's warning to all Catholic bishops of the schismatic nature of the "reform" movement, the main objective of the Communist's attack against the Church was to expel the Internuncio by an organized campaign of lies and hate. Priests and faithful were forced to sign a petition for his expulsion. In July 1951, Archbishop Riberi was placed under "house arrest" in Nanking.

For two months, the Papal representative to China was forced to undergo the indignity of constant police interrogations. On one occasion the questioning lasted for fourteen hours; another day it continued for ten hours without letup. Finally, on September 4, 1951, Archbishop Riberi was formally expelled from Red China. Under an armed guard of Communist soldiers, he was escorted to the Hong Kong border and freedom.

While the suffering and anguish of the persecuted Church in China continued to weigh heavily upon the expelled Archbishop, the rapid and flourishing growth of the Church in Free China and Hong Kong brought him a measure of joy and happiness. He transferred the Internunciature to Taiwan and as expelled China missioners poured into the island the Church there grew from a single Prefecture with twenty priests and 20,000 Catholics to nearly 150,000 Catholics, 500 priests and 400 Sisters and Brothers in one Archdiocese and four Apostolic Prefectures.

At the same time, several hundred miles away and on the very doorstep of Red China the Church in Hong Kong experienced an even more remarkable growth. During the past ten years the diocese of Hong Kong ha grown at the amazing rate of 12,00 per year and now numbers 130,00 Catholics.

The sentiments of Archbishop Ri beri on leaving China for his ne post in Ireland are undoubtedly thos that he expressed in Hong Kon shortly after his expulsion from Re China.

With an obvious reference to th schismatic "Progressive Church" i China he stressed the need to mak greater efforts towards perfection, an remarked that the truly progressiv people are the holy people. "Man times," remarked the Archbisho "I have noticed that those who ca themselves 'progressive' do not kno charity—rather they despise it. Charit is the fundamental doctrine of Christ teaching. Charity, not only in wor but in deed and in truth."

The Archbishop then referred to th many missioners who had dedicate themselves to lives of charity "They have left their homes an their countries and have come to foreign land where for years the have exerted all their energies to th most abandoned, the most poor, th most suffering of the people of China There was no other purpose for the coming to China but to practis charity; to do the greatest charity all—that of bringing a knowledge God to the hearts of men."

Finally Archbishop Riberi said tha he and all the expelled missione were confident that some day not onl would their hearts be in China as the are now, but that their bodies woul also return. "Then," he conclude "the work of love will grow an flourish, and true progress will b made in China."

Despite three centuries of persecution, war and political upheavals, the Church has become firmly established in Vietnam —

Missionary Progress in Vietnam

— By Rev. Louis Roy —

THE Catholic Mission in Vietnam dates back three hundred years. That is perhaps little in the life of a country and in that of the Church. Yet an immense apostolate and "Christianization" of the people has been carried out during those three centuries, amidst persecutions, long and bloody which, at certain times, threatened to annihilate all the work done. Indeed, that has always been the story of the Church in her pilgrimage across the ages and amid the nations which she has evangelized.

And now, the term, "missionary land," can truly be applied to Vietnam. When we see churches rising everywhere and always packed, when we assist at ceremonies where the whole congregation chants the prayers together, when we see the Communions, numerous on ordinary days and countless on Sundays and feast days, when the clergy is mainly Vietnamese, and the seminaries, major and minor, are overflowing—in all, a Catholic community in full swing, with every sign of having attained its majority—then we have the impression of being in a Catholic country. It would therefore be interesting to see what point the religious situation has reached in this country. The following notes do not claim to be an exhaustive survey of the actual situation; they simply aim at giving a general idea of what the Church in Vietnam is by:

1) sketching, in bold strokes, the main features of Catholic life in Vietnam,
2) showing the attractive perspective now opening up to the apostolate,
3) outlining clearly the methods used in preaching the Gospel.

A Glance at Catholicity in Vietnam

A bit about the history of the Church in Vietnam helps in understanding its present situation. Vietnam met Christ long before the French settled there. During the XVIth century, Dominicans, Franciscans and Augustinians had tried, by spurts and starts, to bring the Good News, to the people of the peninsula. But it was only at the beginning of the XVIIth century that the first missions were founded by the Jesuits—mainly Portuguese—who had just been forbidden, by imperial decree, to land in Japan.

The great figure that stands out during this period is that of Alexandre de Rhodes, from Avignon. His name is associated with the romanization of Vietnamese, and with the foundation of the Society of the Paris Foreign Missions. In 1651, the first catechism in the native tongue—in

Roman letters—was printed in Rome; and in 1663, due to his initiative, the Society of the Paris Foreign Missions, which was to take charge of the Mission of Indo-China, was founded. Father Rhodes was also among the first to understand the necessity of an authentically native clergy to set the Church of Vietnam on a solid foundation. On Epiphany 1668, the first Vietnamese priest—Father Hien—was ordained. And since then, France has played the leading role in the missionary action of Indo-China. The foundation was laid and the impetus given; the future was not to betray these hopes.

The evangelization of Indo-China began almost everywhere at once, and the difficulties began at the same time as the evangelization. It can truly be said that the Mission of Indo-China was founded in suffering and blood. The persecution reached its height under the two Emperors who reigned from 1833 to 1862. For thirty years it was war to the death against Catholics. By thousands they shed their blood, martyrs of every age and rank—bishops, missioners, Vietnamese priests, catechists, plain Catholic men and women, and even children, girls of twelve or thirteen, who braved their torturers and faced death with the courage of the martyrs of the first centuries.

In the North alone, in four years—the worst of that bloody persecution—four bishops, a hundred-odd priests, two hundred catechists and twenty thousand Catholics were put to death out of hatred of the Faith. That does not include the thousands of others who died of misery and bad treatment in prison cells or on the road to exile. Not a few of these have been beatified during the past few decade

The era of official persecutio ended for a moment in 1862, b religious peace came back only slow and the ruins to be built up agai both moral and material, were vast

Then 1874 to 1886 was anoth troubled epoch. During that perio of twelve years, the men of letter with the connivance of the Mandari at the royal court, again caused bloo to flow freely. If we add to th victims of the former persecutio the fifty thousand Catholics put death during those tragic years, easily reaches a total of 100,0 massacred in fifty years.

In 1887, the work of evangelizatio began again, although, here and ther it still met with the hostility of th Mandarins. And the missions soare again considerably. The blood of i martyrs bore abundant fruit in co versions beyond the most optimist hopes. In 1939, just on the thresho of the Second World War, and of th catastrophe which was going to ups so many things, Vietnam counte fifteen Vicars, Apostolic 1,400 Vie namese priests, several thousand cat chists, monks and nuns, and near two million Catholics. Catholic schoo were open to tens of thousands pupils. In nearly all the Vicariate major and minor seminaries we packed with young men. Thus th Vicariate of Hanoi alone counted yearly average of 650,000 confessio and of 3,000,000 Communions. Th future was rosy with promise and th fervor of these Catholic communiti recalled that of the primitive Churc

Undoubtedly it was too grand. Th storm was again gathering and th

Church in Vietnam was going to take a very painful road to Calvary.

In 1942, a foreign force occupied Vietnam—the Japanese army. Their presence was rather an evil omen to the churches in Vietnam. The people were already cut off, poverty and suffering extreme, every road and railway continually bombed. In 1945, the missioners were concentrated in the big towns, their spiritual and physical ministrations forbidden. The beginning of a terrible famine complicated with typhus also marked 1945; together, the two scourges claimed about 2,000,000 victims in the North alone.

When the Japanese army surrendered in August 1945, the Communists took their place. In theory, they showed their hostility openly only against foreigners in the beginning, and pitched their propaganda to Nationalism. But the Catholic villages were more and more disorganized by the war, which lasted eight years, and by the consequences which were to outlast it.

But the wonder was that, while the Communists were trying indirectly to disorganize the Catholic missions and to ruin, in their own cunning way, the work of the priests, conversions and requests for instructions were all the more numerous. About 1952, at Bui-Chu, 25,000 requests for instructions were registered, and at Bac-Ninh, 35,000. All those willing to devote time to teaching catechism had to be mobilized. Near Hanoi, with the help of some catechists, a priest evangelized fourteen pagan villages which were clamoring for Baptism. Granted the influence of grace, the reason doubtlessly lies in the fact that, having lost everything of material value, the people were trying to get hold of something of lasting value.

Then came 1954 and the Conference of Geneva which divided the country into two sections, each with its own government; next, the evacuation from the North to the South of nearly 900,000 Vietnamese, including 680,000 Catholics.

The Present Situation

Today, the situation of the Church in Vietnam is as follows:

Vietnam now counts seventeen Apostolic Vicariates, 4 south of latitude 17° N., 12 north of it, and one divided by it—that of Hue. Five of these Apostolic Vicariates are governed by foreign Bishops, and 12 by Vietnamese Bishops or Apostolic Administrators. Up to now, the country has given 13 Bishops to the Church.

The total number of priests is about 1,600—one of the highest in Asia. There were 993 in the North but 618 have come south with their flocks, as well as about fifty members of religious orders. Some twenty-three foreign, and 375 Vietnamese priests have remained in the North. The other foreign clergy withdrew to the South with the refugees.

All the seminarians of the North—1,276—have also gone to the South. Since then, a minor seminary has been opened in Hanoi, in the North, with more than 170 students, and also a major seminary. Nearly all religious, Brothers and Sisters, the latter numbering roughly a thousand, have left for the South. And now the Bishop of Hanoi has founded two religious communities for teaching purposes.

In the South, besides the secular clergy, the regular clergy are very numerous. In religious communities, both of men and women, the very big majority are Vietnamese, as are the greater number of the Superiors. And where they do not already exist, Vietnamese Provinces may soon be formed. Actually, there are nearly 5,000 Sisters in the South.

Out of a population of nearly 20,000,000, Vietnam has nearly 2,000,000 Catholics, a ratio of 1:10. After the Philippines, this is the highest proportion in all Asia. In 1954, about 1,200,000 Catholics lived in the North and more than 500,000 in the South. The evacuation was to reduce the Northern missions to 457,000, and swell the Southern ones by more than 670,000 newcomers. This exactly reverses the situation; the proportion in the North fell to 1 Catholic in 22 inhabitants, while in the South, with the influx of 1,200,000, it rose to more than one in 10. This is the highest density of Catholics in Asia. In Vietnam, the blood of martyrs has blossomed into one of the most flourishing Churches in the Far East.

The social standing of the Catholic population varies according to the district. In the North and Center, Catholics are recruited mainly from the farming population; while in the South the faithful are most numerous among the higher and middle classes. On the whole, the Vietnamese Church is essentially one of farmers and common people. It would be too long here to give the basic reasons for the social structure of the Church in Vietnam. What is certain, is that in Vietnam as elsewhere, the Church has brought a gleam of hope to those who thirst after justice, and to those who, here below, have as their only consolation the hope of a better hereafter.

Catholic Life

Heirs to a civilization built on duty—the Chinese civilization—in their relations with the ecclesiastical hierarchy, the Vietnamese adopt the traditional attitude of children toward their parents, an attitude of respect and submission. Animated, as all Orientals are, by a deeply religious spirit, inclined even to superstition and mysticism, the Vietnamese bring to the practice of his religion a deep sense of reverence.

One of the most original features of practising religion in Vietnam is the community aspect, on a parochial scale as well as in the family circle. Sunday Mass is preceded and followed by long dialogue prayers. In the afternoon, the majority of the faithful come back to church for the Rosary and Benediction of the Blessed Sacrament. Religious practices are attended by massive congregations, and even on ordinary days, the number of Holy Communions leaves a vivid impression, and the hearing of confessions is seemingly unending. A glance at the statistics for the year 1957, in the Vicariate of Saigon alone, shows 10,600,000 Holy Communions for a population of about 700,000.

In each house, the little altar for Catholic devotions, holds the place of honor formerly reserved for the altar of the ancestors. Every morning and evening, the family gathers around the altar and the prayers led by the head of the family as officiant.

Here, we are not blind to the danger of a certain formality in religious practices. Being mainly of the peasantry and the people, Vietnamese Catholicism seems to be more of sentiment than of dogma. Though their religion is not always sufficiently founded on a solid doctrinal basis, we may yet point out, the value of affective piety. The rich emotionalism of the Vietnamese fortunately is matched with a disposition to bridle and control the impetuosity of feeling which a Confucian education has developed in them for centuries. However, the Vietnamese are easily touched by the moving aspects of the Christian message. They let themselves be influenced by the proofs of love and tenderness which the suffering Christ and His Mother have given us. And their religious fidelity to Christ and to His representatives on earth is warmly colored by that traditional loyalty and that personal attachment of the minister to his prince, of the servant to his master, and of the friend to his friend.

Besides we should point out a very fortunate and congenial application of new methods to religious instruction and pious education. The Catholic atmosphere is becoming more and more felt, not only—it goes without saying—in the Catholic University of Dalat, but also in that of Saigon where four Jesuits have charge of courses, and where eminent Catholic personalities are at the head of Faculties; also in the new University at Hue, where the Rector is a priest, and several other priests are professors. Much attention should be drawn also to the apostolate exercised among the students by Vietnamese and French Dominicans, by a group of Jesuits just arrived, and by the International Feminine Auxiliaries, Belgian and Vietnamese, who have a hostel in the very heart of Saigon, with every studying facility, for female students.

Similarly, we should also bear in mind the great number of books and Catholic reviews, very up-to-date both in form and in the presentation of doctrine, which are available for a large public.

A Pentecostal Wind

Grace is indeed working in the souls of the Vietnamese, and it is passing over the country like a gust of Pentecost. With astonishment, we are witnessing the extraordinary number of conversions in South Vietnam, particularly in regions which formerly bore the heavy Communist yoke, though the increase is fairly general. In one district of the Vicariate Apostolic of Qui-Nhon, in Easter week, 1,600 were baptized in one group. Sixty priests had to cooperate in the ceremony which was presided over by the Apostolic Regent himself. The heads and officers of the local government, and Army officers from each district, accompanied His Excellency, the Regent, from one province to another. In one instance, close beside the monument where, a hundred years ago, forty thousand martyrs shed their blood for the Faith, Benediction of the Blessed Sacrament was solemnly given. It filled with emotion the thousands of people who assisted at the ceremonies.

Whole districts are still asking for Baptism and the priests are no longer able to cope with the demands. Alone and with no curate, an old parish priest who has already two thousand faithful and cannot get through his work, made this admission: "We

hardly dare speak about religion to non-Catholics. We are afraid of having too many requests for instructions and of being crushed under the burden."

It is no sinecure to be a parish priest in this country where religion is practised on such a big scale, where hearing confessions is continual and interminable, and where the parish priest is, at one and the same time, father and mother to his parishioners. Another old parish priest, a former prisoner of the Communists, had in July a thousand requests for instructions, in August two thousand, and in September six thousand. Now the crowd is countless, and the old priest does not know where to turn or how he is to accept the twenty villages aspiring to Catholicism.

Obviously, for such a work, every willing hand must be mobilized, but still the laborers are too few. The Bishop of one place told the story of one priest, who, besides his faithful from old Catholic families, had also two thousand neophytes. He one day saw a delegation coming from pagans to ask for instructions for Baptism. Already overwhelmed with work, the old priest felt his feet slipping from under him, and simply decided to shut the door in their face. The delegation went and sat under the Church porch and sobbed aloud. It was heartbreaking to hear them.

Last July, a foreign missioner, speaking to perfection the language of the country—the common dialect as well as that of the intelligentsia—drew audiences of five, six, ten thousand people eager to hear the Gospel message. When a priest begins to preach in Vietnam, he may be sure of attracting crowds and his sermon often ends amid enthusiastic cheering. In the circumstances, the priest is forced speak in public places, in markets, hillsides, as in the time of Our Lor The priest often hesitates to addre himself directly to pagans, yet fears on the other hand that if he le the hour pass, souls may turn to fal shepherds.

When it is the father who asks f Baptism, it is almost certain that t whole family will follow; and wh it is the grandfather himself, all h descendants may follow in his fo steps; if it is the head of a villag the chances are that the whole villa will follow. In boarding schools r by religious, the majority of t students are Catholic at heart aft their period of study; and many, a result, are baptized; others canno because of difficulties raised by the families.

During 1957 in Saigon, in t Church of the Redemptorists alon 1,000 adults received Baptism; in t Vicariate Apostolic of Qui-Nhon the were 52,000 conversions since 195 and at present, more than 61,00 requests for instructions are awaitin an answer—and risk getting non owing to lack of personnel and becau nothing can be done to meet th demand. The Bishop there is su that, given forty priests more, h could, within ten years, receive in the Church a good million pagans. I proportion, the other Vicariates are the same position. As in the time Our Divine Savior "messis quide multa, operarii autem pauci."

What are the reasons for these ma conversions?

The Bishop of Qui-Nhon drew a tention to the causes some time ag

when speaking to a group of new converts: the heroic resistance of Catholics to Communism; the blood shed by the Vietnamese martyrs; the sacrifices borne by the refugees; the incomparable charity of Catholics the world over, who have brought help and succour wherever it is needed, and especially the American Catholic Relief Service; and certainly, the voluntary immolation of those who have stayed in the North under the yoke of the Communists to work for the interests of Christ.

Chances of Success in the Apostolate

What chances of success are there in the apostolate in Vietnam? In theory, the chances of success are everywhere much the same; it is everywhere just as easy and just as difficult to convert souls; because a supernatural action is always necessary to lead souls to a life of faith and charity. In that respect, the ease or difficulty of human circumstances changes the situation very little. On the other hand, the power of grace, and the drawing of the Catholic message are such that they triumph over every obstacle to divine grace in the soul of the infidel—raised by the blunders of some and the ill-will of others.

But that granted, the action of grace may find one human soul more fertile than another. Grace builds on nature. The healthier and the more upright this is, the better chance grace has, humanly speaking, of embellishing and perfecting it. And we must admit that, again humanly speaking, considering the conditions of the apostolate and the dispositions of man, we could hardly imagine a soul better prepared for receiving the gospel seed than this of Vietnam. The natural surroundings, the social and family background, and the religious atmosphere are exceptionally favorable for the seed of the Gospel.

The Vietnamese are healthy people, intellectually and morally. They have neither been deformed by philosophical systems in contradiction with common sense nor contaminated by the dangerous currents which, in other countries, prevent the Faith from reaching souls. They have always been taught to obey honestly the upright promptings of nature and to observe loyally and sincerely the natural law whose dictates are inscribed in every heart. Many systems contrary to nature, which have been preached with success elsewhere, have taken no root here—family planning, birth control, divorce etc. The family is healthy and the principle of authority and respect for superiors, is inculcated deeply from earliest childhood; and the individual is not spoiled by materialist and materializing super-civilization. Christianity jostles a good number of their practices but neither offends nor shocks their souls.

Besides, the Vietnamese have suffered in the course of their long history, they are still suffering. We have only to remember, for example, the nameless privations which a ten years' war has imposed on them, the unporalleled tragedy of their evacuation, the heart-breaking splitting-up of families, the difficulties of resettling in the South, etc. Moreover, their sensitive melancholy is inclined to credit fate with evil intentions; they are thus better prepared to receive the revelation of an Infinite Love which will deliver them from fear and allow them to brighten up in the optimism of Catholic hope.

A liturgical renewal in the missionary apostolate presupposes a good seminary training in liturgy for future missioners—

OUR LITURGICAL PROGRAM

— By Rev. Edward Zeitler —

LITURGICAL training on a very broad plane has been a much discussed topic in recent years. Few practical suggestions have been committed to print, however, as to how seminarians, the priests of tomorrow, are to be given this training. They are the ones who must interpret the theory, and apply in practice what is being written for circumstances far removed from present day public worship as it exists in seminaries. Rather than fall into generalities I think it better to outline in concrete what is being done in seminaries of a particular region or country. From this starting point, it may be possible to arrive at more general conclusions and suggestions.

Elements of a Seminary Course

The attempt discussed here is being made in the newly opened scholasticate of the Society of the Divine Word, Poona, India. The practice followed and the suggestions made are offered with the hope of receiving similar information from elsewhere. It is very essential to steer a safe course between the liturgical Scylla and Charybodis. As in all reform movements the golden mean must be reached as soon as possible.

A liturgical formation that fits into the frame-work of our scholasticate comprises the following elements:

I. Biblical Formation:

Seminarians should have a knowledge of, and a love for the Bible. They should be able to use it for their spiritual life. Both knowledge and use are to be cultivated first in the minor seminary. By the end of the novitiate the spiritual life of the newly professed should be well rooted in the Gospel through personal study. His ascetical training should bring him a working knowledge of the Epistles. Given such an early growth, and with later care, maturity is assured at the end of theology.

The professors of theology and scripture, however, must instill a love for the word of God. Unfortunately too many textbooks relegate Scripture to corollaries and footnotes. Such a presentation together with a too rationalistic exegesis (termed "scientific") is able to uproot the love of God's Word even after years of growth. The failure of a priest, who is quite familiar with popular magazines, but whose breviary is a ten o'clock or later affair, and whose New Testament is opened on Saturdays and Sundays only, may often be traced back to a similar neglect in the seminary. A personal knowledge, love and use of Holy Scripture is essential to liturgy.

II. Breviary:

The breviary, in the main, is Scripture applied. But it is not in a ve

nacular. Accordingly, it is our aim that each seminarian translate the whole of the Divine Office before subdiaconate. The program covers several years. The psalms are given special emphasis, and not only by way of translation, but to be used as common prayers. The hymns also need special attention. Special classes on the Breviary are held, in the years of philosophy and theology. Since many difficult words and constructions will be forgotten, notes and brief commentaries are made on small sheets of paper. These may be used later on in the actual recitation of the Divine Office. For the busy priest, who is not able to derive inspiration from his breviary, the *Opus Dei* becomes the *Onus Diei*.

An understanding of the Breviary implies much more than a mere ability to convert it into a vernacular. The divine beauty of the Office must raise the soul to God. The well-instructed will likewise see the human limitations and imperfections, and understand why a reform is desirable. As text books, we use among others the "Roman Breviary" in English (Benziger Brothers) and Parsch's classic "The Breviary Explained," (Herder). Each seminarian has a copy of Knox's psalms in Latin and English. It is to be expected that the seminary schedule provides little room for such a course, but spread over a number of years, it is possible. The priest, who does not draw inspiration from his Breviary, will have little appreciation for liturgical movements.

III. Liturgical Instruction:

Experience with seminarians soon reveals the fact that there is little understanding of the liturgy in its various forms. This is not surprising in itself since many rites are as old as the Church, and the means used to express mysteries, which surpass language, are far removed from present day usage. The difficulties which are found in the West, are twice as great throughout the East. In India they could be multiplied by three; e.g. in our seminary, the majority of the students come from Oriental Rites. Instruction is necessary so we try the following:

1. Liturgical conferences: Before the liturgical seasons, (Advent, Christmas, Lent, Easter) and other solemn functions (ordinations), special instructions are necessary. A short survey is given e.g., the content of the Good Friday liturgy. All make short notes, which may be used with the Missal during the actual celebration.

2. Liturgical slides: The instructions are illustrated with slides occasionally. Liturgical slides are available, covering the historical development and actual celebration. Recordings such as Schubert's "Ave Maria" for Advent), provide a fitting background. It is understood, of course that care must be taken to preserve a strictly religious character throughout. This audio-visual approach carries more of an appeal today than the purely academic lecture of yesterday.

3. Liturgical Reading: The reading during supper on Saturdays, and on the eve of feasts, is taken from a book explaining the liturgy of the following day. At times liturgical topics of more general interest, (present-day development), or explanation of the particular season are read. The proceedings of liturgical conference e.g., that of Collegeville, 1957, give more up-to-date information on

liturgy than books written a decade ago. Short previews on important liturgical events, e.g., the coming mission-liturgical congress at Nijmegen, raise vivid interest and a sense of responsibility.

4. Other Means: The more competent are given an opportunity to write a short paper on such events as the liturgical conference of Pachmarhi, Madras, or the international ones of Assisi and Nijmegen. Seminarians with some sense for art draw liturgical symbols to which the explanations are added. These with other are pictures are collected in album form. While all have practice in Gregorian Chant, some more talented in this line, are encouraged to acquire a more thorough appreciation.

IV. Liturgical Integration:

It is the Divine Architect that plans His tabernacle in the souls of priest, but in the execution, there are many builders. All the builders must see the blue print and work together toward the construction of the house. Liturgical integration is essential. This must be the outcome of a combined theological, spiritual, psychological, and pastoral education.

Is a special liturgical course outside the curriculum the ideal? Might it not be asked, is it sufficient? Liturgy is not just rubrics, or the history of liturgy. The liturgical course must include a theological introduction and orientation, with cross reference to the different theological tracts. The training in the major seminary should take over where the minor seminary, or novitiate, left off. For this the different faculties should meet. To achieve such a goal, conferences including seminary faculties, liturgical circles and lay apostolate groups woul be desirable, if not necessary.

Deficiences in our theology could b overcome, to a certain degree, wit the introduction of a liturgical ou look. Our present apologetics, fo example, leans toward a too juridici picture of the Church. Liturgic concepts, consequently, do not fit i properly, for liturgy is the publi worship of the Mystical body o Christ. The Sacraments, when pre sented scientifically can appear a mechanical instruments of grace ("E Opere Operato"). They are often no visualized as the personal acts o Christ, using this means to unit mankind with the Father, by th loving power of the Holy Spirit. (Th term "Ex Operato," properly unde stood, means "Ex Opere Operant Christi!") Further, what is understoo of the social significance of the sacra ments? Together with such integra tion in the tracts of theology, the must be a liturgical course. How man periods should be set aside for this Father Hofinger thinks sixty shoul be the least (Worship: The Life o the Missions, Notre Dame, 1958, p 272) The Cincinnati Liturgical Week 1958, recommended at least one hou a week, for four years.

Spiritual life and liturgical life a not to be separated. A fatal divorc will result for the priest who havin hurried through his breviary tries t find a little time for his "spiritua life." The ascetical training of th priest should be based mainly on th actual celebration of the liturgy (Mas Sacraments, Divine Office). Mortifica tion is to be taught as the mora continuation of our sacramental an mystical death with Christ in baptism Progress in virtue is to rise with Chri

to a new life, nourished by the Holy Eucharist. Public and private prayer support each other; private prayer taking its norm from liturgical prayer, (Mediator Dei). This would call for a sweeping reform of prayer books used in many seminaries. In the Society of the Divine Word we are awaiting a revision along liturgical lines of our official prayer book.

The living liturgy, that is our aim, is not a matter of reform movements, as some seem to think. A reform that is very necessary, however, is one of attitude. If the liturgy is to fulfill the role it should in the Church, priests must cultivate a sort of natural disposition toward it. Such an attitude of soul would show itself in a sense of deep reverence, even awe, toward God and all that is holy. The irreverence of our culture penetrates the very sanctuary (thus we will not allow a "First Mass" to become just a series of camera flashes).

Another mark of a natural disposition toward the liturgy is a true appreciation of the mystery, not leaning either toward rationalism or sentimentalism. This mystery is not to be "explained," nor it's depth to be ignored. The danger of rationalistic hypertrophy in the field of theology must be avoided. This leads to an education in the meaning of symbols which express the *mysterium*. It also aims at excluding much trash from religious art.

India, with one of the noblest of religious traditions, is flooded with religious art, which is mere rubbish. The vast potentialities for religious expression, hidden in the Indian soul, are being smoothered by Western business concerns. We should not tolerate imitations of marble or gold; paper flowers, nor such other things as are not true. These should find no place in the sanctuary. They give the impression that God is placated by substitutes. It is far better to offer God our material and spiritual poverty, than try to fashion an external appearance of what we have not.

Finally, sense of community is still another indication of a disposition toward the Liturgy. A false tradition has developed which considers religious exercises and the liturgy, as a means to foster individualistic piety. The essential charter of the liturgy, as a community action of praise and worship, giving God all honor and glory, is overlooked. In his worship of God man must remain what he is, a social being. The pseudo-liturgy of communism, which is essentially social worship of modern idols, could teach us much. We must combat this with a Christian "communism" before it is too late. The liturgy is the proper medium to accomplish this.

The liturgical training, given in the years of formation, should be with a view to the priestly ministry. The seminarian should be trained to see the vast pastoral values of the liturgy. The different seasons of church year, with their appropriate ceremonies, provide the opportunity to give such instruction. The revised liturgy of Holy Week lends itself in a special way to such instructions since the pastoral purpose is stressed. Some actual contact with the ministry in the years of training brings home this pastoral aspect of the liturgy.

With this training in mind, our seminarians should be given an opportunity to spend part of their holidays in a mission station, where valuable pastoral information is picked up

for future years. Living among Christians and Pagans, seminarians, when properly instructed, will have an eye for popular participation in ceremonies. They will observe a high degree of participation in Hindu worship such as offerings, singing, dancing, community celebration, etc. Contrasted with this, there is often found a silent observation on the part of Christians. One is led to wonder whether Christians are given sufficient opportunity to voice the religious sentiments that fill their hearts. If a seminarian should grasp this in his early years of formation, theological studies might be approached in a better manner.

V. Liturgy in Practice:

The Sacrifice of the Mass, being the center of the Liturgy, is given first place. Various forms of participation are encouraged. Devotion to the Holy Eucharist follows logically from proper participation in the Sacrifice. This is greatly aided by Benediction of the Blessed Sacrament, preceeded by Exposition. We have such Exposition and Benediction four times each week. The following are the ways of participation in Mass which we follow:

1) Solemn High Mass on all feast days of higher rank.

2) On all Sundays and feasts of lower rank, a Missa Cantata. This Mass is in addition to the community Mass. Many theological lessons that might otherwise be overlooked become apparent through this Sunday High Mass. A lector sings the Epistle in this missa cantata.

3) A Missa Recitata, at which the responses are recited by all. We do the same with the texts of the Mass in so far as that is permitted by th recent decree. The liturgical thanks giving after Mass is also recited i common, and occasionally the prep aration for Mass. On more solem occasions, the points of the mornin meditation pertain to the myster commemorated in the sacrifice of th Mass. The Missa Recitata (dialogata) is the ordinary form of our com munity Mass.

4) The Hindi Missa Recitata. Thi Mass is an important step forward i our aim to adapt the Mass to th needs of the Missions. After a nun ber of experiments, we have decide to use the missal translated int Hindi by Bishop Westerman, S.V.D Although containing only the Masse for Sundays and feast days, it ma be considered the best available a present. In Poona diocese we do no have as yet the privilege granted t our Archdiocese of Agra in this re spect (See Mission Bulletin, 1958 page 570).

5) The English Community Mas Prayers are taken in their entirety o in part from the missal. Hymns a added at different parts of the Mas while time is also given for silen prayer. Father Kellner's "Our Com munity Mass" is very appropriat (See Mission Bulletin, 1958, page 13 135).

6) Participation in the Mas through Hymns. English hymn suited to the different parts of th Mass are chosen according to th liturgical season. The same is don with hymns in Hindi, in so far as tha is possible. The aim in this regar will be to introduce Indian instru ments as accompaniment, in so far a that is allowed.

7) Silent participation. After Masses when participation is silent, there is always a community prayer and a hymn, so that the aspect of public worship is not overlooked. There is never a Mass without a hymn of some kind. ("Song" refers to civil, civic affairs.)

'Paraliturgical' Services

In order that the Divine Office may fill its proper role in the life of the priest, a certain limited use of it is necessary in the seminarian's life. On three Sundays of the month, we chant the complete liturgical vespers, with the schola in the sanctuary. Once a month we have "paraliturgical" service in honor of the Blessed Trinity, the Holy Ghost, or according to the liturgical season, followed by benediction of the Blessed Sacrament. This is a fruitful commentary on the liturgy. I do not consider it advisable to limit community worship in the seminary to merely liturgical vespers. It is our aim to have popular vespers in the vernacular (Hindi), according to the "German Vespers." In such a case, some psalms would be sung in Indian tones, with a Hindi text. The first attempt along these lines is now being made.

On Sundays and feast days, morning and evening prayers are liturgical. Variety is encouraged: a) Compline in Latin is chanted in the usual say. b) The same is recited, with priest and community alternating, or with the community divided into two groups. As in the case of vespers we hope to introduce compline in Hindi also.

It is not advisable to advocate a "panliturgism" which would exclude everything not strictly liturgical in the technical sense. A paraliturgy in the vernacular could be more adaptable to the missionary apostolate. Here, too, the start must be made in the seminary. This is not difficult in English, since we have many prayers taken directly from the liturgy. Strictly liturgical prayers (gloria, preface, orations, etc.) combined with a few sentences, by way of commentary, constitute a very appropriate devotion. Why not, for example, take the prayer from the rite of Baptism, or Confirmation, as a devotion for Easter and Pentecost?

We try to use the psalms as much as possible, and address God with the Words He spoke to us. The seminarian will not learn all this on his own. Neither will it come naturally in his priestly life, as experience shows. The seminarian must be instructed; he must live it while still in the seminary.

While we aim at bringing the liturgy from the sanctuary to the body of the Church, likewise we should try to go beyond the confines of the Church, and enter daily life. The consecration of the natural world is done through the sacraments and sacramentals. In his fight against secularism the priest must be conscious of the omni-presence of the sacred; the extent of Christ's Redemption. Our seminarians must be imbued with the idea that all things are to be redeemed by the Church, by and through us.

The Liturgy in Daily Life

How few there are who have their cycles, motor cars, or radios blessed. The well we draw water from, the harmonium in Church, the cassock we wear, are all the objects of the church's special benediction. Much of

the ritual, expressing as it does the deep faith of the middle ages, might be adapted to our rationalistic age. But adaptation will not come as long as the existing treasure-book, the "Rituale Romanum" remains for the future priest sealed with the seven seals!

Other means to carry the liturgy into daily life might be the use of the oration of the day before study periods. Again returning to the most beautiful liturgical prayer, the Our Father, a less mechanical recitation must be expected. The "Scripture Occurens" of the Divine Office could be read before meals. We read the lessons of the second nocturn regularly at breakfast. During the weeks preceeding Christmas, an advent wreath, with four candles, adorns our dining room. On each of the four Sundays, a candle is lighted while we await the "Oriens ex alto" on Christmas itself.

The aim of the liturgical training is two-fold: First, we seek to give our seminarians an idea of the "treasure" of the liturgy. This is essential for their spiritual life, as missioners. Talk of a liturgical renewal is of little value, if the next generation of priests go without training in this essential point.

Second, as missioners, our aim is to use the liturgy as means to establish the Church in this decisive hour of Church history. We have lost sight of the role which the liturgy played in the spread of the infant Church. We should, however, not lose sight of the fact that the faith lives in many a Communist country today, because of the Liturgy celebrated there in modern catacombs. Schools and hospitals may disappear overnight, but this citadel history shows does not fall so easily.

The importance of the liturgy, an liturgical formation, cannot be ove emphasized in our age, with i atheism, religious subjectivism, com munism, materialism and false mys ticism. It is also evident that we ar on the threshold of a new age tha will be characterized by a world-wid unity of mankind. Our liturgy, ac cordingly, must transform itself fro being a "Roman" liturgy and becom a "Catholic" liturgy, (both term understood in the right way). Th time foretold by Isaias, when all race and missions will bring their treasur into the Church, is being realized The burning question of accommoda tion will be taken up as soon as pos sible, but with much circumspection We should not overstress national regional differences that later on ma interfere with what is truly "catho lic"; the final goal of the presen liturgical movement.

The special section for liturgy in troduced by the Bishop's Conferen of India guarantees a guided develop ment. I might be permitted to offe two suggestions:

1. That a number of regional, an a national center be set up to colle up-to-date information on liturgic matters, and to coordinate th attempts being made in differe places.

2. That a few liturgical researc centers, and places of experimentatio or trial, be instituted. The would be given special powers an freedom to develop suitable metho of accommodation, and put them the test of experience in a small wa before submitting them to a wid forum. This would be a protectio against wild experimentation.

Suitable services must be provided for Christians in remote areas to encourage an observance of Sunday and holydays —

SUNDAY SERVICE FOR REMOTE CHRISTIANS

-- By Rev. John Gehberger —

AT the Third Plenary Meeting of Ordinaries of the Belgian Congo and Ruanda-Urundi which took place at Leopoldville in 1945, His Excellency Mgr. S.E. Grauls, Vicar Apostolic of Urundi gave a paper on the manner in which Christians of the remote mission outposts should observe Sundays and Feasts. The ideas that Mgr. Grauls developed so well in his conference seem to deserve great attention in others missions besides those of Central Africa. The full French text can be found in the "Troisième Conference Plénière des Ordinaires des Missions du Congo Belge et du Ruanda-Urundi," (Leopoldville, 1945, pp. 219-242). What follows is only a short summary which I have prepared for the use of the missioners in the Far East.

Van Hove, in his Moral Theology writes: "Distantia ultra quam non datur obligatio attendendi ad Missam non potest assignari. Quari admittenda non videtur sententia eorum qui affirmant distantiam unius horae vel unius horae cum quadrante ab obligatione Missam audiendi eximere." But for Noldin, Lemkuhl, Ballerini, Genicot-Salsman, Vermeersch, and Marc a distance of 5 to 7 km. is a sufficient excuse.

Interpretation of the Precept

An indigenous priest says: "I cannot understand how a distance of 7 km. should be a great inconvenience for our natives and for this reason should be excused from attending Mass. Moral theology textbooks are written by Europeans and for Europeans." It would be difficult to deny the soundness of this reasoning.

May the superior of a mission station, then impose an obligation on those who are 15 km. distant from the station to come to Mass every second week, and for those who are 30 km. away to come once every month? To do this he would need legislative power which a superior does not possess. May the Ordinary of the Mission impose such an obligation?

If Christians are not obliged to attend Mass their only obligation with regard to Sunday would be to abstain from work. It is easy for them to conclude from the fact that if they are not obliged to attend Mass, then they are not obliged to abstain from work either.

Non-observance of Sunday has the following consequences for the Faith, morals and Christian life: 1) ignorance and in difference concerning religion, 2) no instruction and no prayers on Sunday, 3) the giving up of prayer, religious practice and Sunday rest altogether. This especially concerns districts where the people are exempt from attending Mass because of the

distance. One of our stations has 12,000 Christians, but only 2,000 of them can be obliged to attend Sunday Mass. The rest are excused because of the distance. In our Vicariate which has twenty-seven mission stations three-quarters of all our Christians would be exempt from attendance at Mass on Sundays because of the distance. Christians nearer to the station wonder why they should be obliged to attend Mass regularly, when others who may be only a quarter of an hour walk beyond the 7 km. would not be obliged at all.

It is very difficult to get Christians to attend Mass regularly when a new station has been opened in a district where formerly because of the distance they were not accustomed to attend Mass. One must conclude from this that the non-observance of Sunday entails a great danger to the whole Christian life and may even be a cause of ignorance and laxity. What measures can be taken to give the Christians remote from Churches the means and the facility to observe Sundays and Feasts?

(1) The priest visiting the outposts should have a fixed program in which instruction takes precedence over Confession.

(2) Sunday services at the outposts should consist in common prayer and instruction, (conducted by a catechist or an outstanding Christian), morning prayers, prayers which ordinarily are said during Mass, Sunday instruction. recitation of the catechism, hymns, stations of the cross during Lent, etc. These services should last about one hour. These Sunday services have been recommended in the *Instructions for Missioners*. We established cen for these services in the Vicariate Urundi in such a way that no Ch tian has to walk more than one h to reach the center.

In recommending attendance these Sunday services the pe were told that they were not of st obligation. This was theologically rect, but what was the effect of attitude? Only the better Christi followed the advice. All the oth did not keep Sunday holy. M worked on Sundays. This was situation in many districts at the t of the 1942 conference of superio

Imposing a Serious Obligati

It was then decided to lay d as a clear rule for all Christians for all confessors, the minimum quired, but sufficient for, the prese tion of the Faith and Christian life rule obliging under pain of mortal and uniformly binding upon all. such a rule is not given by Ca Law which cannot provide for circumstances and for all the var needs, it seems that the Vicars A tolic can and should make such a by virtue of the legislative power gi to them in the Code of Canon L with respect to the common good.

First, it was thought necessary impose upon all Christians the obl tion to attend Mass once a m under pain of mortal sin. But atte ance at only twelve instructions twelve Masses a year was conside insufficient for the practice of Christian life. Therefore the o solution, to impose the obliga upon all Christians under pain mortal sin to attend Sunday serv at the mission station for those wit a radius of 7 km. was adopted.

promulgated in a pastoral letter and went into force on January 1st, 1943.

After two and a half years all the superiors submitted written reports. The results of this new regulation were very good. A great change had taken place in the whole Mission. Sunday had become God's Day in the mentality of our Christians. The vitality of our Church has become manifest to pagans and heretics, who saw the Christians coming to the centers each Sunday, out of no other motive than religion. Superiors noted that offences out of pure negligence were rather rare. The reasons given for omitting Sunday service are often objectively insufficient and the confessor has to correct the mistaken consciences of the people. But subjectively, taking into account the mentality of our Christians, formal sins are less numerous than one would have expected. There is however no denying the fact that formal sins in this matter have notably increased, and this is the only objection that can be raised against this new law.

But this is not a serious objection. This law, just as any other law, becomes an occasion of sin. But the law is given for the common good. This law is an occasion of sin only for the lazy who break it without serious excuse. But through the religious instructions it brings to many, the Christian spirit it nourishes, the divine graces given for the prayers which it imposes, this law prevents innumerable other sins which without this law, would be committed, not only against the third commandment, but against all the commandments. When I asked the superiors whether this law should continue in force, the unanimous answer was: "For Heaven's sake, let it remain, for it has become the key to perseverance."

Powers of Mission Ordinary

The last question is: Has the Mission Ordinary the power to make such a Law? Can. 335 says that Bishops have the right and the duty to rule their diocese in things material and spiritual, and for this purpose they have legislative, judicial and coercive power. Can. 294 gives these powers to Vicars and Prefects Apostolic. The law concerning Sunday observance is not against the natural law, nor against divine law, nor against Canon Law.

Can 336 says: "Current Episcopi ut fidelibus, praecipue pueris et rudibus pabulum doctrinae christianae praebeatur." Can. 1336 says: "Ordinarii locorum est omnia in sua dioecesi edicere quae ad populum in christiana doctrina instituendum spectant." If these words have any meaning, then there is no doubt that the Bishop has the right and the duty to take effective means, even the passing of a law (edicere) to assure that Christian instruction be given to his flock.

Such a law must be useful and for the *bonum commune*. Each Ordinary is the judge of what is useful, for his own territory. The Vicar Apostolic of Urundi from his own experience, and the experience of the superiors of the mission stations, judged that this law was not only useful, but had become an indispensable means to safeguard the Faith and the Christian life of the great majority of his Christians and for the Christian future of the Vicariate.

A genuine adaptation of our public worship in the Orient has much to learn from the liturgical traditions of the Eastern Church —

Eastern and Western Liturgical Traditions

— By Rev. Dom Bede Griffiths —

LAST January 25th the Holy Father announced in St. Paul's the convocation of an Ecumenical Council. According to the explicit statement one of its primary tasks will be to reach, or at least to promote efficiently, union with the Eastern Churches, that are separated from Rome. This union, desired so long and so anxiouly by all true Christians on both sides supposes from our part not only fervent prayers but also the right appreciation of the old and valuable traditions of the Eastern Churches. Missioners especially should easily appreciate the great liturgical and missionary traditions of our separated brethren.

Church must be Universal

"The Catholic Church", wrote Pope Benedict XV, "is neither Latin nor Greek nor Slav, but universal." This reminder that the Catholic Church is not confined to any particular form of culture, whether Eastern or Western, was never more necessary than at the present time, when the world has become more closely united, at least materially, than at any other time in history, and the Church more than ever before is more clearly seen to belong to all peoples and nations, and to embrace all mankind in her mission of preaching the Gospel. This reminder is especially necessary for all those who are concerned with the liturgical movement, because as t liturgical movement grows, we b come more and more aware that t liturgy is the very expression of t life of the Church. This is the ve reason that it is sometimes argued th the Liturgy of the Church should the same everywhere, and that t Latin Liturgy should be extend uniformly to the whole world. B the words of Pope Benedict XV, a the consistent teaching of the Po in recent years, show that this is n the mind of the Church. "T Catholic Church is neither Latin n Greek nor Slav;" but it might a be said with no less truth that t Catholic Church is both Latin a Greek and Slav, and we might ad Egyptian and Syrian. For the u versality of the Church does not co sist in uniformity but in a wonder harmony of diversity in unity.

We are told that, when the Chur was born, on the day of Pentec there were men gathered togeth "from every country under heaven an exaggeration no doubt, but c which is supremely significant, becau it signifies the universality of Church from the very day of its birt And these men, we are again to heard the message of the Gos preached to them "each in his o language". The miracle of Pentec was not to be repeated, but again is profoundly significant, because

shows what was to be the pattern of the Church's apostolate from the beginning. We know that in actual fact the language of the Church, after its beginnings in Aramaic (or Syriac) was Greek, even in Rome, as in all the rest of the empire where Greek was the language of culture. But very soon we find a Latin liturgy developing, first in Africa and then in Italy. Correspondingly, a Coptic and a Syrian liturgy developed in the East. Thus in the early Church we can recognize at least four distinct types of Liturgy, corresponding with the four great divisions of the Church with their centers at Rome, Constantinople, Alexandria and Antioch.

Among these liturgies the Syrian liturgy is of especial interest, because it represents an oriental tradition in the Church, a tradition which is not merely East-European like the Greek and the Slav, but Asiatic. Today many people realize the impressive achievement of this Syrian Church. The expansion of the Church eastwards over Syria, Mesopotamia and Persia and the number of its martyrs and saints there was no less remarkable, than its extension westwards over Europe. Moreover, the Syrian Church in later centuries also showed an astonishing aptitude for missionary expansion. It spread, we know, to India at a very early date, and in the 7th and 8th centuries we find it extending right across Asia to China. Unfortunately, by this time the Syrian Church had largely fallen into heresy, but this should not blind us to the achievement of these Nestorian missionaries, who thus established the faith in an authentically Eastern form in the very heart of China, and at one time came close to converting the entire Chinese Empire.

Eastern Church is Link with Jerusalem

As we have mentioned, this Syrian Christianity is of an authentically Eastern character. It represents, in fact, the original Semitic tradition of the Church. Its liturgy, which was that of the Syriac-speaking Church of Edessa, not of the Greek-speaking Church of Antioch, is the one direct link which we possess with the Aramaic-speaking Church of Jerusalem, Syriac, it must be understood, is simply another name for Aramaic; there is no essential difference between them. Thus the Syrian Church preserves in a most special way the tradition of the Church of Our Lord and the Apostles. Though it was influenced at a later time by the Greek, it yet has a uniquely Semitic character, which sets it right in the center of the old Biblical tradition. The Syrian churches in the Middle East today still preserve, I am told, a deep sense of their continuity with the apostolic Church. Their theology, moreover, is a Biblical theology, concrete and symbolic like that of the New Testament. Their liturgy, in particular, shows a wonderful sense of the continuity of the Old and the New Testament, and to those of us who are interested in the Biblical movement to recover the original sense of the Scriptures, it presents a rich quarry of texts illustrating the "typical" sense of the Scriptures, in its most authentic form.

Thus the Syrian liturgy presents us with an Eastern form of Christianity, which has taken root in the East from the earliest centuries in the history of the Church. Unfortunately this Church was affected by heresy at least materially, from the fifth cen-

tury onwards, and was afterwards almost swallowed up in the invasions of Islam. This accounts for the fact that it has largely disappeared from the life of the Church. But it does survive, not only in the Middle East, but also in India. The presence of this Syrian Church in India, which according to tradition dates to apostolic times, and which certainly belongs to the original Syrian tradition, is something which no one who is concerned with the future of the Church in India and the Far East can disregard. This Syrian Christianity is exceedingly strong numerically. There are more than 2 million Catholics among them and about 1 million non-Catholics, (mostly Jacobites). Thus they number nearly one third of all the Christians in India. Moreover, as is well known, these Churches are extremely rich in vocations to the religious life and the priesthood. It is no secret that the majority of Indian priests even outside Kerala were originally of the Syrian rite.

Of course, this mixture of rites brings with it difficulties; but it is surely a problem that has to be faced. Not only in India, but also in all Asia, and to some extent even in Europe and America, we have to ask ourselves what is the place of these Eastern rites in the liturgy and the life of the Church. In Eastern Europe and the Middle East no one can seriously doubt that the most natural form of the liturgy is an oriental rite. Among other things it can be said that these oriental rites have an advantage in that they can all be said in the vernacular. Thus Arabic is now in use in both the Egyptian and the Syrian rites and this is the language which would naturally be used in any mission in the Arab world. Also in Europe and America the number of emigrants from Russia and Eastern Europe is now so great, that the presence of these Eastern Slavonic rites is forcing itself on the attention of people in the West.

Thus we are being forced by circumstances to reconsider the position of the Eastern rites in the Church. They can no longer be regarded as quaint survivals from the past, to be tolerated as the rites of insignificant minorities. We must recognize the fact these rites represent the most ancient and authentic forms of Catholic Tradition. In the first five centuries of the Church the rites of Jerusalem, Antioch, and Alexandria representing the Eastern tradition of the Church stood side by side with the Latin rite of the Church of Rome. It is one of the great tragedies of Church History that these Churches were cut off from the Catholic Church, first by heresy and then by the Islamic invasions. The tragedy is only comparable to that which cut off the Church of Constantinople from Rome in the 11th century and so divided the East permanently from the West.

Concern of Pope John XXIII

Thus the place of these rites in the Church must be seen as part of the great work of restoration, which is one of the most urgent tasks of our time and one particularly dear to the present Holy Father. The Eastern Churches will only return to the unity of the Church if they can take their place, which belongs to them by right of history and tradition, as representative of the ancient tradition of the East, preserving not their liturgies but their traditional customs, their distinctive theology and spirituality. These

things belong to the Church by right and make up that fullness of Catholicism which constitute its universality. Thus the Eastern rites are not merely a matter of liturgy, important though that is. They are part of a greater whole, of a Catholic wholeness and universality, which has to be restored to the Church.

The practical problems which such a diversity presents, not only of rites but of different spiritual traditions, are, of course, considerable; but they belong to the very structure of the Church. We cannot emphasize too much that Catholicism is not uniformity. The Church is large enough to embrace all these differing traditions in her unity and to hold them all in that bond of charity, which unites all the nations and cultures of mankind in obedience to the See of Peter.

When, therefore, we envisage the problem of the liturgy in Asia, and particularly in India, we must try to see the Catholic Church as it is; not as a Latin Church, nor yet as Greek nor yet as Syrian, but embracing all these traditions in her universality. May we not say that the Church in the East needs to be both Eastern and Western? The nations of the East are all moving towards the West in accepting the Western economic and political systems. In the case of the Church, also, the Latin rite has long been established in India, China, Indonesia, and Japan. It is clear that the Latin liturgy, especially if it adapts itself to the different languages of Asia, as there is every evidence that it will do, has a permanent place in Asian Church. But the presence of the Syrian Church in South India, with its strong missionary spirit, compels us to envisage a Syrian liturgy also, and this should surely be seen as a providential enrichment of the Church in the East. The Syrian Church can bring not only an authentic Eastern liturgy, which has shown itself supremely adapted to the Indian soul and has already been translated into the vernacular, but also it can bring something of the Eastern tradition of the Church.

The Church in India should look with special love and veneration to those ancient churches of Syria, Persia, and Mesopotamia from which she originally received her faith. The Syrian martyrs and doctors of the Church; the wonderful tradition of Syrian monasticism, second only to that of Egypt in the early Church; and the Syrian liturgies, so rich in doctrine, so expressive in their ceremonial, so stirring in their traditional chant and so characteristic of the oriental mode of life and thought, should be the common inheritance of all Indian Catholics. Whether they will extend beyond India to China and Japan, or whether a distinctive Chinese and Japanese liturgy will develop, making use of the permission which was granted by the Holy See in the 17th century, is more than we can say. But the Church in the East should surely be alive to all these possibilities, to all the riches which belong to the Catholic tradition and make the Catholic Church adaptable to every people.

Original Semitic Tradition

We began by quoting the words of Pope Benedict XV that the Church is neither Latin nor Greek nor Slav but universal. Perhaps we might now enlarge upon the significance of these words by saying, that the Catholic

Church is both Latin and Greek and Slav and Egyptian and Syrian. She contains all these traditions as living elements within her being. Of these traditions we may say that the Latin, the Greek and the Syrian represent the three most important traditions in the Church. Under Divine Providence we owe to the Latin genius with its center at Rome, the organization of the Church both in the doctrinal and in the practical order, while we owe to the Greek Church the original formulation of her theology and her spirituality. But we owe to the Syrian Church the original message of the Gospel. The Church came into being, according to the plan of the divine providence, in the Semitic world, whose language was Syriac or Aramaic. Our first gospel was, according to tradition written in Aramaic, and Aramaic was the language of Christ and the apostles. It was from this original Semitic source that the Gospel was carried into the Roma Empire and adopted the languages o the Empire. But the Syriac traditio was preserved in the Churches o the East and these are therefore th continuation of the original Semit tradition of the Church.

As the Biblical movement and th "return to the sources", which is th most striking feature of the Churc today develops, we are discoverin more and more the value of this ori inal Semitic tradition with its p culiar concrete, symbolic characte so different from the more abstra rational tradition of the West. Th revival of the Syrian liturgies ma surely help us to restore this not the Church, a note which was onc strong and of such deep resonanc but which the tragedies of history hav almost silenced in the Church for s many centuries.

Liturgical Prayer

Liturgical Prayer is like the central artery, to which the other strea of private and popular prayer lead, and from which other currents flow dow to feed personal spiritual life; it is the one indeed that all, pastors and fait ful as well, are bound to follow—not in order to fulfill a mere duty of extern observance, but in order to draw from it the interior and indispensab nutriment.

Liturgical Prayer is also the one which, in the ever increasi secularization of modern society, ought to constitute the main current Catholic religious life, it is the one, in fine, which has to give anew to t Church a more profound and more original consciousness of Herself, a make Her able, in an easier and more pleasant fashion, to draw the souls the charm and to the regeneration of union with God.

— *Cardinal Montini of Milan, Pastoral Letter 195*

Reports and Comments . . .

Course in Modern Catechetics for Sisters in Manila

FROM January 19 to March 10 of this year, although Manila Traffic Officers may not have observed anything unusual in the stream of humanity that converged toward the south side of Manila around five o'clock in the afternoon, the angels and saints in heaven must have looked with love and admiration at the groups of religious teachers alighting at St. Scholastica's College on Pennsylvania Avenue in their quest for further light and help for their religious education.

On these days the Sisters were attending a course in Modern Catechetics given by the well known Jesuit, the Reverend Johannes Hofinger. The initial move was taken by Mother Prioress of the Benedictine community when she requested Father Hofinger to impart to her Sisters the modern method of teaching catechism as expounded by the Bishops of Germany and enthusiastically taken up in America and by the Hierarchy of the Philippines. Exploring the possibility of sharing the "good news" with other congregations, Mother Prioress contacted the superiors of the girls' schools in and near Manila. The response proved hearty and heartening. All in all there were 104 Sisters representing fifteen schools and eight Congregations.

Among the 104 Sisters attending the course were: 44 elementary teachers, 37 high school teachers, and 22 college instructors.

For eight weeks, four days a week, they came faithfully, despite discomforts and inconveniences. They had to leave their convent immediately after class in order to be on time for the catechetics lesson. With the lesson itself lasting one hour, they spent an average of two hours outside their convents.

The Sisters did everything possible to absorb the subject matter, the method of teaching, the books and reviews recommended, nay, to catch the very dynamism of Father Hofinger's personality. In thirty hours Father Hofinger passed smoothly from the doctrine on creation as recorded in Genesis to that of life everlasting as prophesied in the Apocalypse, from the story of the eternal divine love to our response by faith and love in a Christlike life.

He stressed the idea that modern catechetics is as modern as Our Lord's own way of teaching, which He made use of in the days He walked the streets of Palestine. According to Father Hofinger, modern catechetics is more interested in what Our Lord has to say to the children and how He would say it if He were here now. "Religious instruction must adapt itself to the child's psychology," for which reason the biblical-historical

approach is more suitable than the systematic order of most catechisms. Then, too, it "should not only communicate religious knowledge but also, and above all, establish religious dispositions and convictions."

Father Hofinger presented Christian Doctrine as God's own message to His beloved children, transmitted to us through Christ in the Catholic Church.

This message is a wonderful unity with one central idea. Although there are many Christian doctrines, we have to unify them all in relation to the *Mystery of Christ*. Catechists, therefore, need a "magnificent, joyful, and comprehensive view of the different aspects of the mystery of Christ." Since the biblical word for Christian message is kerygma (See for example 1Co 1:21; 1Co 2:43; 1Co 15:14) this kind of presentation in our times often is called "kerygmatic." Father Hofinger, in fact, used the technical words "kerygma" and "kerygmatic" very seldom.

One convenient order—tried and found successful—of arranging the subject matter for instruction is Faith (the Creed), the Sacraments, Prayer (with the Sacrifice of the Mass), and the Commandments. At any and every point of our teaching, the content ought to manifest clearly the gift-giving love of God and to urge us on to a filial worship.

It was breath-taking to follow Father Hofinger as he presented the Christian doctrine not as so many articles of faith, so many commandments, or so many prohibitions, but as a unified whole—everything so convincing, so appealing, so soul-stirring. Small wonder that the Sisters were more than satisfied. What they received surpassed th expectations. Pitched against the calculable good resulting from instructions, all sacrifices dwindled insignificance. The Sisters were una mous in their wish to have otl Sisters share the privilege with the

In one community, one Sister tra mitted to the non-attending Sist what she had learned during the we by giving them an oral summary the lessons. Other communiti equally inspired, hope to take similar step to insure a maxim efficiency in teaching catechism. Fo schools have decided on remodeli their religion curriculum, and elev are to revitalize their method teaching. Those schools which empl lay teachers in the religious instr tions seem to have a good chance pass on to their lay teachers the sp and technique of modern catecheti Since much of what a school c achieve depends on the spiritual and the efforts of its individual tea ers, and since it is the spiritual and the mental attitude that ha received a special reawakening fr this catechetics course, there is eve hope that those plans will material in God's own time.

An informal poll taken among Sisters shows an interesting array good done to them individually. T following is a list arranged in descending order of importance, evaluated by the Sisters themselv of the benefits derived from attendi the course: growth in the spirit life, outlook on catechetics in gener method of teaching religion, insig into the "catechetical" formation religious Sisters, attitude in deali with children, arrangement of subj matter, choice of reading material

Both Father Hofinger and the superiors who sent their Sisters to his course must be quite satisfied because the very aims they wanted the course to achieve were the very items marked by the Sisters as top priorities on their stock of benefits.

Was this kerygmatic course which the Sister-students talk so enthusiastically about, an isolated course in itself, or is it to usher in some related course? The Benedictine Sisters have already sounded Father Hofinger on the possibility of a course in liturgical catechetics at the beginning of 1960 and another in biblical catechetics in 1961. Barring unforeseen obstacles, Father Hofinger has virtually given his consent.

Sister Marie Lieou Sy, O.S.B. —

What are the Characteristics of a Good Modern Catechism?

WHEN the German Bishops, in 1938, decided to prepare a new catechism, they laid down some leading principles. The result of the work done according to these principles, and after a most careful preparation, was the excellent German Catechism of 1955. Since new textbooks of Christian doctrine are presently being prepared in many mission countries, the directions of the German Bishops may prove helpful to find the right solution. They read as follows:

1. *The new Catechism should be God-centered.* God Himself directly addresses the child. God is the center, not man as in the earlier Catechisms. In Him is the beginning and end of all things.

2. *The new Catechism should be Christ-centered.* It is Christ who proclaims the Gospel; who has redeemed the world. who sends His Spirit; who lives in the Church and in those who have received baptism. Through them He acts in the world which He will judge at the end of time.

3. *The new Catechism should be centered in the Bible and the Church.* It follows the Scriptures and Tradition, the sources of the life of the Church. In so doing it rests upon the schema outlined in the Encyclical *Mystici Corporis:* Christ builds the Church through His word. The Church has life through His death, and fulfillment through His Resurrection. God's people reach eternity through the Church.

4. *The new Catechism should be a book for children.* It speaks to the child in parables as our Lord used to teach.

5. *The new Catechism should be a book for living.* It is above all concerned with guiding children to God by means of a living faith. It awakens in them the will to do right.

6. *The new Catechism should be a book for our times.* Its form must take into account the child's spiritual needs, and modern psychological knowledge, whose aids are used to find the right approach in order to present to the child as impressive a picture as possible of the kingdom of God and to print this picture in his heart.

The training school for catechists begun by Father George Gemeinder in Nagoya is one of the most advanced in the Far East —

JAPAN'S CATECHIST TRAINING CENTER

— By Rev. Rogers J. Pelow —

A 58-year old priest of the Society of the Divine Word is the inspiration and guiding hand behind the Catechist Training Center in Nagoya, one of the most effective and far-visioned projects of mission strategy in post-war Japan. Father George Gemeinder, S.V.D., a native of Fischbach, Wurttemberg, Germany, has not only established two catechist schools, one for men and one for women, but founded the Secular Institute of the Catechists of Mary, Virgin and Mother, an accomplishment of historical significance since it represented something entirely new in the history of the foreign missions.

A veteran with twenty years of experience in the mission field of Japan and seven years among Japanese immigrants in Brazil, Father Gemeinder long pondered the pressing need in Japan of lay apostles who would be qualified helpers to busy missioners.

"A catechist in Japan," Father Gemeinder points out, "must deal with people who have a rather high degree of education. Even in the country villages his hearers today have finished nine years of schooling, and in most mission stations a good percentage of catechumens have ten to twelve years of schooling or even more."

Realizing that every catechist who makes the apostolate his life's work must have an adequate general educ tion, a good training as a catech and a sound, healthy religious li the German S.V.D. priest decided establish a training center for ca chists whose curriculum would be pecially adapted to the needs of t modern apostolate in industrializ and rural Japan.

Catechist Training Center

One of the major problems i mediately facing the six-foot missio when he initiated his project in 19 was the inevitable financial one. cheque for $5,000 from a missi benefactor in Chicago arrived on t Feast of the Nativity of Our Lad September 8, 1949 and the profess of the S.V.D. Nanzan University Nagoya lost no time in getting h enterprise under way. Before tw months had passed, land had be purchased and Monsignor Peter Ma suoka, Prefect Apostolic of Nagoy blessed the corner-stone of the ne institution on the Feast of the Im maculate Conception.

In April, 1950, the Catechist Trai ing Center for women opened wi the admission of the first students f the full two-year catechetical cours Young ladies who enter the Cent are generally converts from Buddhis or Shintoism, although a surprising large number of them are conve from Protestantism. All are graduat

from high school or college. The Divine Word Missioners supervising the school insist on high spiritual and intellectual standards, with special emphasis on leadership and faith.

The Curriculum

The curriculum is designed to prepare the catechist for the active apostolate in modern Japan with its peculiar problems in heavily populated industrial and rural areas. Professors from the S.V.D. Seminary and Nanzan University teach courses of dogmatic, moral and ascetical theology, Sacred Scripture, ethics, psychology, education, music, literature and missiology. There are practical exercises in singing, organ, typing, operation of projectors and cameras, even driving a jeep.

For certain courses the students attend the nearby Nanzan University. Some take a full course at the University besides evening lectures at the Catechist Center. To qualify for a catechist license, students must pass an examination and receive a character recommendation from Father Gemeinler, Director of the Center.

Applications so flooded the institution this year that double-deck beds had to be installed and other facilities doubled. Sixty-four young women are occupying a house designed for forty persons.

The busy day at the Catechist Training Center begins at 5.30. Ten minutes later the chapel is filled with students squatting on mats. After morning prayers Father Gemeinder, an expert in the Japanese language, usually gives them an instruction on the Liturgy or the Saint of the day, or on some subject suitable for meditation.

Mass begins at 6.30 and is generally a community affair. Dialogue Masses are popular, as are also High Masses with Gregorian Chant, or Masses with selected hymns and the Mass prayers in the vernacular by the students. On feast days they may sing classic polyphony.

There is a continuous round of classes, meals with reading, recreation, conferences, attendance at a missioner's catechism lesson, some actual teaching practice, night prayers and Benediction of the Blessed Sacrament.

East and West blend smoothly at the Center as the students study at desks, sleep in beds, wear either Japanese of foreign-style clothes, listen to recordings of Beethoven and Schubert, but dance Japanese folk dances, dine on a fare of rice, fish and pickled radish with chop sticks, wear veils in chapel and prostrate themselves at the Consecration of the Mass. During instructions open discussion tends to displace the straight lecture method.

Male Catechist School

Last year a class of nine male students was admitted to the newly established male catechist school of the Center. Missioners in Japan feel the great need of men catechists. The drawback, however, is that most of them will be obliged to support a family, and pastors are unable to pay the needed salary.

Some of the male students are fully-qualified teachers, and several plan to emigrate to South Amercia to become teachers and community leaders in the new Japanese settlements in such countries as Brazil.

Secular Institute of the Catechists of Mary

In the summer of 1953 the constitutions were drawn up for a secular institute of catechists and sent to Rome through Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan, who had greatly encouraged the project of Father Gemeinder. Because it was the case of an appeal for the foundation of a secular institute in a mission land, the examination of the constitutions was made by the Sacred Congregation for the Propagation of the Faith, rather than by the Sacred Congregation of Religious.

An historic event in the annals of the foreign missions occurred on January 30th, 1954 when Rome granted permission for the erection of the first secular institute in a mission territory. On February 11th, 1954 Monsignor Matsuoka effected the canonical erection of the new institute, known as the Secular Institute of the Catechists of Mary, Virgin and Mother.

On the Feast of the Annunciation of the same year the first novitiate of the Institute opened and a year later to the day the first six members took their first vows. In all, forty-seven members have taken vows.

The Institute does not establish educational or charitable institutions but its members strive to penetrate the world of their 90 million fellow Japanese and exercise the apostolate through personal influence. Japan has only a quarter of a million Catholics, about the same number of Protestants, while the rest of the population is non-Christian, usually Buddhists or Shintoists, nominally at least.

The young ladies who enter the Institute must take the year of the novitiate at the end of which they take vows of poverty, chastity and obedience, and a special oath to devote themselves to the performance of apostolic work. They take temporary vows of one year for a period of seven years, and after that period they may make perpetual vows.

The members of the Institute wear no religious habit, however, and may live in any suitable place, even a private home. It is believed a religious habit would hamper their apostolic infiltration into the pagan world. But they wear a ring of the same form as a matrimonial ring. This serves the double purpose of reminding them constantly of their vows and discouraging proposals of marriage. Their spiritual life is provided for and guided by the constitutions of the Institute.

The members of the Secular Institute form the backbone of the Catechist Training Center. During the summer school of apostolic studies and retreat, they play host to apostolic workers who come from all over Japan. They have begun to publish catechist literature, and are themselves working apostolically in many parts of Japan.

Twenty-one members are full time catechists and others are school teachers, social workers, kindergarten mistresses and office workers. Helen Kato is a licensed physician and is now in Germany for specialized training. Hildegarde Yoshikawa recently entered the doctorate course at Tokyo Imperial University, having written her Master's thesis on Non-directive Counselling.

COOPERATORES IN EVANGELIO, inscribed above the main entrance of this newly erected building in Nagoya, Japan, identifies the Catechist Training Center founded by Father George Gemeinder, S.V.D. (left). This Center also serves as the headquarters of the new Secular Institute of the Catechists of Mary, Virgin and Mother, founded by Father Gemeinder and approved by the Holy See on January 30, 1954. From this center each year come young men and women who have received excellent training for their apostolic work as "cooperators in the Gospel." ■■

Father Gemeinder discusses the course of studies with a group of aspirant catechists enrolled at the training center.

The domestic section trains "mission-minded" housekeepers and cooks needed in many parishes and mission stations.

ction trains urses who ill serve a ual role in eir chosen rofession nong the oor and estitute.

These girls are being trained in the professional section to become apostolic teachers, secretaries and social workers.

Msgr. Mats
presents N
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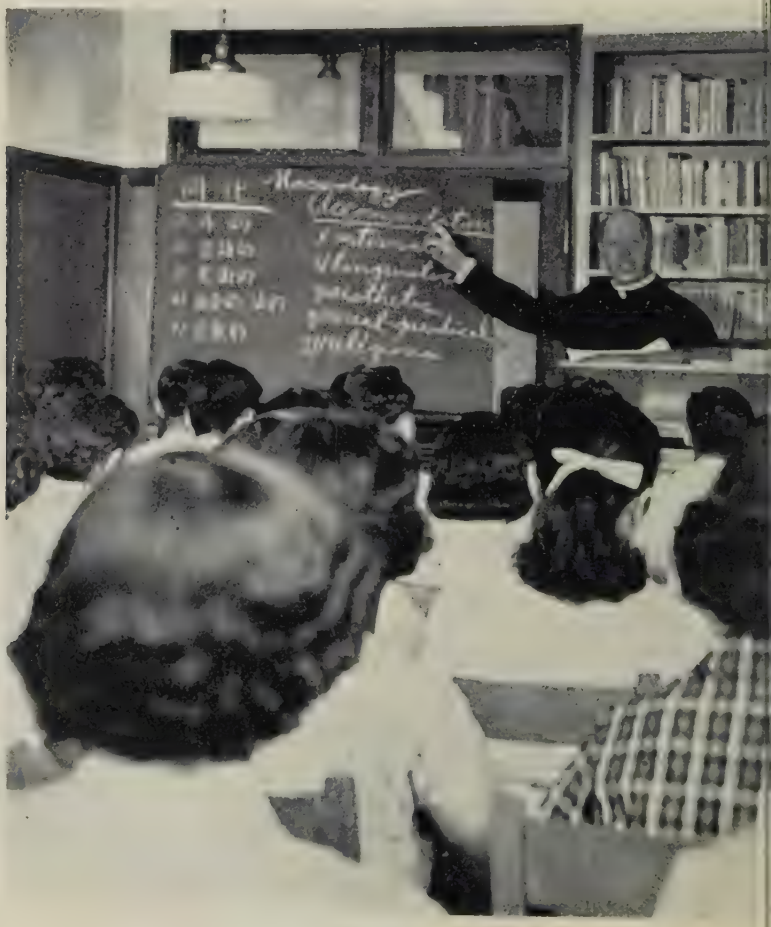
as a Catech
Mary.

The Novitiate and informal discussions with priests and religious deepens the spiritual formation of the catechist.



The missionary section trains catechists in the strict sense, who will work full time with the missioners in every kind of catechetical activity.

Neighborhood children learn the religious significance of a holiday at this Christmas party organized by a catechist.

A catechist explains devotion to the Sacred Heart to a young mother.

Clara Kitahara teaches Sunday Sc in a parish in Northern Honshu

Maria Kobayashi instructs these catechumens in their home since they are unable to attend the regular religion class.

Catechist-Girl Scout Leaders take time out for lunch.

The annual retreat is an event eagerly awaited by every member of the secular institute, and all make an effort to attend.

Father Geméinder has a parting word of encouragement for this young catechist about to take up a new post in a large parish.

A course in general ethics has been established by the government for all Japanese public schools. Many of the Nagoya catechists will be recognized by the government as fully qualified to teach this course, thus penetrating an important field of action.

Three Sections of the Institute

The Secular Institute is divided into three sections:

1. *The Missionary Section* (Dendo-bu). This section is for catechists in the strict sense who will work in mission stations. These members are all graduates of the Catechist Training Center and must hold the first class diploma of catechists. They work full time with the missioners in every kind of mission activity in churches and mission stations.

2. *The Professional Section* (Sho-kugyo-bu). This includes members who work as teachers, nurses, office workers, social workers, or in any other profession. Their mission method is 'infiltration' into secular institutions, not as guests but as employees of these establishments, and in their daily contacts with the pagan world demonstrate what Christian life really is.

3. *The Domestic Section* (Kasei-bu). This section is made up of members who are trained to work as housekeepers and cooks in mission stations or in families where such work is needed. These 'housekeepers in vows' will help solve one of the big problems of missioners in Japan—well trained and mission-minded housekeepers.

The practical experience which the founder, Father Gemeinder, has had on the missions greatly contributed to the sound establishment of the Institute. After language studies following his arrival in 1929, he was assigned to the city of Akita, in northern Honshu. There he founded the Nippon Shimai Kai, an organization for the formation of character of young women. The organization soon spread to other parts of the country, and under the leadership of Catholic girls in it pagan girls friendly to the Church joined the institution.

On the invitation of Archbishop Paolo Marella, then Apostolic Delegate to Japan, Father Gemeinder opened a branch of Nippon Shimai Kai in the Imperial Education Building in Tokyo. A monthly magazine was published by the members, and in 1938-1939 in public halls, schools, factories and even temples throughout the country Father Gemeinder gave some 400 lectures on education and morals.

In 1940 he was assigned to work among the Japanese immigrants in Brazil, returning to Japan in 1948 to assist in the establishment of the S.V.D. university of Nanzan in Nagoya. There he became professor of philosophy and ethics, and held various administrative posts. He was regional superior of the S.V.D. Fathers in Japan from 1951-1957.

Now Father Gemeinder devotes all his time to the work of directing the Secular Institute and the Catechist Training Center where he also teaches dogma, catechetics and missiology.

Lives Consecrated to God

Though in vows the members of the Secular Institute live "a life entirely consecrated to God in daily contact with the people of today in order to show them what Christian life

consists in", as Pope Pius XII put it.

Supporting their spiritual life largely on the Liturgy, they remember the Pope's admonition for Secular Institute Members that "nothing is to be subtracted from the complete dedication to Christian perfection which rests firmly on the evangelical counsels and which constitutes the essence of the religious life." Stability is given their lives by their vows, by their oath to the apostolate, and by their annual retreat and refresher courses.

To impress parents that their daughters are choosing a noble vocation, the girls are attired in full wedding dress at the time they take their vows. Even pagan parents who were perhaps reluctant to see their daughters embark on the puzzling venture are deeply impressed by the ceremonies.

Few in this country will disagree with Father Gemeinder when he says: "A native clergy of high standard and catechists large in number and good in quality are the best guarantee for the Church in Japan".

The value of catechists in mission lands was strongly stressed in a statement by Pope Pius XII: "The catechist is perhaps the classic example of the lay apostle, both by the very nature of his profession and because he makes up for the shortage of priests. It is said at least among African missioners, that a missioner with six catechists accomplishes more than do seven missioners. The reason is that a competent catechist works in familiar surroundings and is quite familiar with the local languages and customs; he makes contact with individuals more easily than does the missioner from a far-off land. Catechists then are native lay apostles."

The number of missionary priest is entirely inadequate in Japan fo the task of converting 90 millio people. Linguistic and psychologica difficulties also present a barrier tha can only be overcome by the employ ment of native mission helpers "Voluntary" helpers, although indis pensable and necessary assistants i modern mission work, cannot take th place of official men and women cate chists who supply the need tha exists between the work of the pries and voluntary work of Catholic Ac tion.

Not only the highest mission author ties in the Church but also th national councils in each mission lan have again and again and again em phasized the necessity to train an utilize catechists, and have give exact instructions on the work an life of the catechists.

In Asia as well as in Africa, a grea change has taken place during th past twenty years. Today, whe enlightenment of the masses extend to the remote corners of the globe when the clash of ideas and emotion creates not merely a local but a world wide impact on peoples and races, a entirely different training for cate chists is necessary. The catechist o today needs a much better preparatio in regard to his religion, characte and cultural outlook.

Father Gemeinder says: "I hav the firm conviction that in Japa there are sufficient excellent vocation for the catechist state. We have th means at hand to select and educat a great army of these young vocation within the next ten years and emplo them in the mission of Japan.

Communist Policy

Consolidating the Communes

IN directing its attention to the communes system the sixth plenary session of the Central Committee of the Chinese Communist Party "under the guidance" of Mao Tse-tung admitted that much explanation had been needed, and that some people remained unconvinced, and also that there were fears that enemies both in China and abroad would spread rumours and slanders on the subject. Observers in Peking believe that for five months or more Mao, who is 65, has been anxious to give up some of his functions. Although he retains effective power as head of the Party there has clearly been scope for controversy. The failure and reversal of the "Hundred Flowers" campaign, the raising and lowering of pressure on the issue of Taiwan and the offshore islands, and the need to answer critics of both left and right on the vital subject of the communes—all these have illustrated a state of theoretical ferment. Mao is credited with the intention of devoting some of the time gained by his changed position to theoretical study and an analysis of Chinese Communist experience.

This emphasis on the theoretical wisdom of Mao Tse-tung, who will remain "the leader of the entire people of various nationalities," should be taken in conjunction with the CCP's long resolution on the people's communes. It is not the first time in Communist China that a new development has been allowed to gather momentum and reveal errors and difficulties for six months or so before being put into definitive shape. The original directive on the establishment of communes was framed on August 29, 1958, and published on September 10. It has been hailed as a significant advance towards communism, the opening of a new era. Now comes the consolidation:

"The urgent tasks at present are to achieve quickly a unity of views on the communes among all members of the Party and among the people, strengthen the leadership over the communes, check up and consolidate their organization, define and perfect their working-systems, and improve the organization of production and life in the communes."

This suggests that there have been considerable differences of opinion in the Party and that certain cadres have been insisting on rapid "communization" despite present resistance. There is the usual rebuke for the people described as "over-eager," and some evidence of retreat from the more extreme reforms forced through in certain communes. The reminder that

it would take a further fifteen, twenty or more years to complete full industrialization and the building of Socialism, though it is much like the former anticipations of three or four five-year plans, is intended to check the precipitate. Compared with the original August directive, the new resolution lays more stress on the attainment of economic goals than on the transition to communism, and a distinction is drawn between the transition from agricultural producer cooperatives to communes and that from Socialism to communism. There is a rebuke for those who saw the partial introduction of the so-called "free supply system" (instead of wages) as a quick road to the fulfilment of Marxist-Leninist prophecy and a clear implication that the system tended to reduce the people's will to work.

"Any attempt to negate prematurely the principle of distribution according to work and replace it with the principle of distribution according to needs—that is, any attempt when conditions are not mature to enter communism by over-reaching ourselves —is undoubtedly an utopian concept that cannot possibly succeed."

In theory, language such as this may be intended to appease the silent criticism which has been the Soviet reaction to Chinese Communist claims of shortening the road to communism. In practice, it takes note of differences of opinion within the Chinese Party and of popular resistance to a rapid and wholesale transformation.

The resolution contains specific references to aspects of the commune system which have come up against difficulties. The recommendation to slow down the formation of communes in towns and cities is given on the grounds that the remnants of bour geois ideology have still to be elimina ed. The assurance in the origina directive that the change to commune does not mean an immediate elimina tion of all personal belongings repeated. The only guarantee advise is of eight hours' sleep and four hou for meals and recreation (leavin twelve for work and study). (It suggested that a six-hour working da might be introduced in the unspecifie future.) That these safeguards ha not been observed in certain commune is suggested by a reminder that " is wrong to set production and people livelihood against each other an imagine that attention to the livelihoo of the masses will hamper production.

There is even a recommendatio that there should be family accou modation in new communal housin with relaxations of the system to pe mit children to go home and "certai members of communes" to do the own cooking. Reports of "doubt misgivings and fears" in connectio with communal canteens, and oppos tion of mothers to the removal their children to the communal nurs ries indicate that the transformatio from agricultural cooperatives communes has not been achieve without expressions of distrust an distaste among the Chinese people.

In addition, the prolonged dri for greater production during t "great leap forward", especially promoting the spare-time smelting iron and steel in rural and urban are alike, has resulted in general e haustion; no doubt this physical e haustion and the mental bewilderme caused by the introduction of t new system and its completion wi in four months (by December 10,

per cent, of all peasant households had been converted into communes) have combined to reduce the ability of the people to cope with the new system.

Despite temporary and no doubt necessary concessions, however, the emphasis on discipline in the communes is retained. "Labor organization in the people's communes should be organized and disciplined as in a factory or the army." To push forward the economic programme with which the organization of communes is closely linked, the people must be driven, in 1959, through the second of the "three bitter years" (and possibly more) for which they have already been officially prepared. The principle of combining labor with military instruction is claimed to have produced more than 30 million militiamen (NCNA, December 31). Though the nation-wide blast of war propaganda over Quemoy and Matsu has been toned down, the alleged threat of imperialist aggression is still used, as Stalin used it, to justify social discipline on military lines.

The resolution on communes includes an interesting decision concerning the militia system. Although the communes are to form the basic unit in the organization of society and the State, the head of the local militia and the head of the commune are to be separate posts. This may be intended as a safeguard against the danger of local revolts resulting from a wide distribution of arms and military training.

Emulation in North Korea

KIM Il Sung, in a long speech at the national seminar for Party agitators, contributed to the North Korean Communist Party's intensive campaign of ideological indoctrination, and strongly struck the note of emulation to Red China's ambitious program. He made the considerable claim that in industrial production North Korea could overtake (and was in some respects is already overtaking) Japan. Politically, he pointed to a different competition:

"We must complete the socialist revolution at an early date, and thus we must move into communism when others do so—together with them and without lagging behind."

There was no direct reference to the establishment of communes in China, and the implicit loyalty was towards the Soviet Union. "Every one of our Party's policies and decisions is Marxism-Leninism as applied to practical reality in Korea." Yet, Kim Il Sung made just those declarations of aim and pace which in the Chinese programme appear to have been coldly received in Moscow and on which the Chinese Communist Party has now pronounced rather more cautiously. Even though "the people in our country had lived in nothing but grass-roofed huts generation after generation," while the bourgeois revolution was bringing industrialization to European countries, Kim Il Sung suggested that industrialization could proceed concurrently with the advance to communism:

"There is a possibility that we can realize this in not too distant a future. Yesterday's dreams can become ideals to-day, and to-day's ideals may become realities to-morrow. Our ideals to-day can be realized perhaps in four or five years, or even sooner, three or four years." By reaching the targets for cement, steel and heavy industry (which some critics had said would not produce rice), "we will be approaching the threshold of a Communist society where the principle of 'from each according to ability, to each according to need' will be put into practice" (see Asian Analyst, December, 1958, pp. 3-4).

When the amalgamation of agricultural and fishing cooperatives in North Korea was reported (see Asian Analyst, November, 1958, pp. 9-10), Pyong Yang Radio, (October 2 while referring to its voluntary natur had stressed the need "to che undesirable phenomena such as indifferent or negative attitude." painting a rosy picture of the pro pects ahead for the encouragem of Party workers, Kim Il Sung refe red to numerous controversies and t opposition of "anti-Party sectari elements." He forecast a strenuo struggle; not only for production, which the five-year plan must fulfilled one-and-a-half years ahe of schedule by a pledge "to double treble labor activity in all branches but also in unremitting politi education. The people must be indo trinated not only with "the love labor" but also with "the ideolo of incessant revolution."

A Change of Tactics for India's Communists

FOR India, the test posed by the persistently vexatious question of conditions in Kerala State is, in essence, one for which the framers of the federal constitution had provided. It is a test of the effective cohesion of the Republic in a situation where the Government of one or more States is formed by Parties different from that in power at the center. Because the Government of Kerala is in the hands of the Communist Party this test has arisen in a peculiar form, since Communist attitudes towards the consitution itself are bound to be equivocal.

For the Communist Party of India —divided (in spite of policy directives) between openly revolutionary tactics and those of working within the constitution—the question is whether, and for how long, office in Kerala serv the ultimate Communist purpose b ter than the method of armed rev which proved abortive eleven yea ago in Telengana. The introducti of radically Communist measures (e confiscation of land without compens tion) would be unconstitutional, a might provoke the exercise of t emergency powers which the Preside of the Republic retains. "A consiste effort on the part of the Commun Party to undermine current and a cepted notions of law and ord practise discrimination for politi reasons, interfere in the normal fun tioning of the administration," a other practices alleged by the Kera Pradesh Congress Committee in 86-page pamphlet, would also, substantiated, justify Presidential int

vention within the terms of India's Constitution. For obvious reasons it is certain that such intervention would only take place as a last resort.

The charges and counter-charges continue. Spokesmen for the Communist Party allege a "cold war" against the Kerala Ministry by the Congress Party and the Central Government, thus keeping the threat of violent revolution in being.

The Kerala Congress Party pamphlet quotes Communist statements made in April, 1957, after the formation of the Kerala Ministry.

"If the Central Government and their henchmen in the States create obstructions to the first Communist Government or oppose their policies, the Communist Party will be compelled to give up their belief in the ballot-box and face the challenge once again shedding blood."

"If any attempt is made to create any inconvenience to the Communist Government, it will be sowing the seeds of conflict. It will ultimately pave the way for armed insurrection."

Though such statements may have been intended in part to placate left-wing opponents of the policy of taking office, there has been recent speculation in the Indian Press about the possibility of a Communist return to insurrectionary tactics in response to a new line from Moscow. This arises partly from wide-spread dismay at the state of affairs in Kerala, partly from the impact of Soviet Academician Yudin's polemic against Mr. Nehru and partly from the composition of the CPI "fraternal" delegation to the 21st Congress of the Soviet Communist Party.

It was provisionally reported that the Kerala Chief Minister, E.M.S. Namboodiripal, would lead the delegation, accompanied by S.A. Dange (Communist Party leader in the central House of the People), Dr. Z. A. Ahmed (also in the Central Legislature), M.R. Venkataraman (Secretary of the Tamil Nad CP), Jolly Kaul (W. Bengal), Rashid Ahmed (of the Party's Central Executive), and B.T. Ranadive. The inclusion of Ranadive (associated with Telengana and other phases of violence) and the exclusion of the present Secretary-General of the CPI, A.K. Ghosh, and of a former one, P.C. Joshi, are held in some quarters to presage a more militant line. But gyrations about the center are common in the CPI under the winds from Moscow, and whether there is to be a change of wind now remains to be revealed.

Soviet Academician Yudin Versus Nehru

SOME Indian Press comment has attached great significance to the publication in the December, 1958, issue of the World Marxist Review (successor to the Cominform Journal) of a long article by the Soviet Academician, Yudin. Entitled, "Can We Accept Pandit Nehru's Approach?", this was by way of a rebuttal of Mr. Nehru's note, originally confidentially circulated to a number of friends but eventually printed in the Congress Party's Economic Review.

The first question that suggests itself, in the language of peaceful coexistence and the panch shila, is why the reflections of the Indian Prime Minister, intended for discussion among his Party colleagues, should call for a reply from the Soviet Union involving acceptance or rejection of his "approach." The answer must be sought in the fact that the World Marxist Review is an ideology and political organ for the instruction of Communist Parties outside the Soviet Union. Mr. Nehru, in "trying to find a path for ourselves suited to our own conditions," had necessarily commented on communism in his article, which the Communist journal reprinted in full. Academician Yudin, called in to reply, was the editor of the former Cominform Journal, and it will be recalled that the existence of the Cominform and the centralization of outside Communist Parties dependent on Moscow was a feature of Soviet policy for which Mr. Nehru had expressed dislike.

Nevertheless it seems to be true that since the death of Stalin until the publication of Yudin's article there has been no Soviet move to take issue with Mr. Nehru on ideological grounds. In reference to this Yudin stated:

"This is not Mr. Nehru's first criticism of communism as an ideology... And if the Marxists have refrained from replying to all his points against Communist ideology it is not, of course, because of any lack of well-grounded arguments in defence of their outlook."

Mr. Nehru's thoughts on the lack of adjustment between scientific advance and the spiritual element of life, which he purposely did not carry very far, prompted Yudin to identify the only source of conflict in "the nature of capitalism" and to find an answer in "the irrefutable truth . . . that the replacement of capitalism by communism is an historical inevitability." But the key points of his polemic are found in his replies to Mr. Nehru's observations on violence and the suppression of human freedom. These "taints" and "contradictions" in communism were found by Mr. Nehru to be "completely opposed to the peaceful approach which Gandhiji taught us." Academician Yudin could only relate criticisms on these lines to "bourgeois and Western propaganda," and argued that violence is a phenomenon of which all that should be asked is by whom and against whom it is applied. "In a socialist State it is spearheaded against the enemies of society." But in India, he declared, "the bourgeoisie and the landlords use the State machine as an instrument of violence against the people, the workers and the peasants in the first place"; and he went on to cite "reprisals against workers in Darjeeling Kanpur, Amritsar," "mass killings in Bombay and Ahmedabad," "shooting of students," "arbitrary police rule."

On Mr. Nehru's considerations of the "socialist path" which India is endeavouring to find, Yudin was severe, partly because of the observation that "capitalism is steadily acquiring a socialist character" under the pressure of modern needs and problems. "Nehru's socialism," said Yudin, "should not be confused with real socialism, now being built in a number of countries and which is already a reality in others." The Indian Prime Minister's frank approach to his country's problem of poverty gives Yudin the opportunity

for a direct claim (hitherto not officially expressed) that development in Communist China has "vastly outstripped India." Nor does he disguise the Communist thesis that the Indian freedom movement is incomplete, and "is not enough to ensure the emancipation of the workers and peasants." In his view India has not yet begun to implement land reform, and when she does so there are violent possibilities.

"Whether the leaders of the Indian National Congress like it or not history necessitates the persistent and complete elimination of the remnants of feudalism. The alternative is either a radical land reform to be implemented from the top, that is, on the initiative of the Government, or an even more radical reform to be realized from below, by the people."

Throughout his article Yudin continually taxed Mr. Nehru with dealing in generalities and abstractions. There is some truth in this, for Mr. Nehru was not producing a thesis nor intentionally seeking dogmatic controversy with Moscow. Mr. Nehru did, however, adduce the Suez incident of 1956 as a concrete example of the difficulty of reintroducing Great-Power control over countries that have become independent; and to this he added:

"Also what happened in Hungary demonstrated that desire for national freedom is stronger even than any ideology and cannot ultimately be suppressed. What happened in Hungary was not essentially a conflict between communism and anti-communism. It represented nationalism striving for freedom from foreign control."

To this very specific statement Yudin gave no reply.

The Soviet Academician concluded his article with a tribute to the Indian Prime Minister as "an outstanding leader of the world movement against the warmongers of to-day" and an assurance of Soviet friendship, despite ideological differences. This would appear to mark a return to the Soviet policy of supporting the Government of India in the international field while attacking its conduct in the field of its own internal affairs.

Afro-Asian Economic Conference

THE continuous Soviet campaign, through Communist Parties and sympathisers outside the Soviet Union and by other means, to exploit the "Bandung spirit" and the idea of Afro-Asian cooperation in the Soviet interest can be reduced to a simple propaganda directive to claim:

(i) that the Bandung Conference of April, 1955, arose not of the Colombo meeting of Asian Prime Ministers but out of a conference in Delhi which was hurriedly assembled in the Communist interest a few days before Bandung and which Mr. Nehru publicly repudiated;

(ii) that meetings of unofficial delegations have the same force and significance as those in which independent governments are represented; and

(iii) that any "Afro-Asian" conference in which the Soviet Union secures a seat must be accorded the prestige of the Bandung Conference in which she did not participate.

This formula was followed again in the Moscow propaganda treatment of the Afro-Asian Economic Conference which took place in Cairo, late last year. But this conference proved considerably more resistant to Soviet manipulation than either the "Afro-Asian Solidarity Conference" in Cairo in December, 1957, or the Tashkent Writers' Conference of October, 1958. As a conference of businessmen, convened not by the Afro-Asian Peoples' Solidarity Council but by the Egyptian Chamber of Commerce (whatever part Soviet stimulation may have played), it had practical objectives. Although the delegations, were unofficial, except those from Communist countries, they were less open to Communist influence than those which had been brought together under the title of "writers" or even more simply of "people." Moreover the Economic Conference lasted for only three days, and some impatience with Soviet attempts to turn it into suitable political channels was natural.

On the opening day the presence of the Soviet delegation (led by Mikhail Nesterov) was challenged by the leader of the Indonesian delegation, Mohammed Soebehan, chairman of the Indonesian Chamber of Commerce. He said at a Press conference later that members should "consist only of those countries accepted and approved by the Afro-Asian Conference Bandung, with the addition of mem ber-States who acquired their ind pendence thereafter," adding th Soviet participation was not in li with the aspirations of the Bandu Conference and could create psych ogical and political effects. Thou strongly opposing the presence of t Soviet Union as a non-Afro-Asi country, the Indonesian delegati would not impede the conference.

Subsequently the Soviet delegati was defeated when Nesterov sought introduce a 10-page political memora dum attacking the West. This w ruled out of order, with India, Ind nesia, Iraq, Japan, Lebanon, Liby Malaya, Pakistan, the Philippine Sudan, Saudi Arabia and the Unit Arab Republic voting against the Sov Union and only the four Commun delegations with it. Soviet radio r ports, forced to admit "some d ferences of opinion," attributed the to efforts in some quarters "to plea the imperialist Powers," and nam only the Philippine delegates.

The rebuff experienced at the Cai Economic Conference, mainly fro Asian delegations, may increase already discernible trend in the Sov propaganda offensive, a movement t wards the African rather than t Asian sector of the "Afro-Asian" fie of operations.

Between Right and Left

THE open revolt of the minds in 1957 is one of the most unpleasant memories of the venerable leaders in Peking, and by reaction it has determined the course of events in the second half of 1957 and ever since.

Last January *World Marxist Revi* carried an article by Hsu Ping dep head of the United Front Departme of the Chinese Communist Pa Central Committee, entitled *Combat The Bourgeois Rights* (meaning 'rig

ists') *In People's China,* explaining and re-explaining those dreadful events:

"The Rights launched their base onslaught against the people and the Communist Party in the summer of 1957, having wrongly assessed the home and international situation."

"Initially the Rights intended to seize the leadership in the cultural, educational and scientific spheres, in the press and in publishing, calculating that subsequently they could spread their influence throughout the the country. But their efforts to draw the factories and the people of the countryside into their subversive activities failed utterly, thanks to the resolute opposition of the workers and peasants. The Rights did meet with a measure of sympathy in offices, educational establishments and organizations employing large numbers of intellectuals.

But the moment they began their drive, their real physiognomy revealed itself with the result that they found themselves blocked and rebuffed by the masses." (Nevertheless the Party, which represents the 'masses,' found it advisable to launch a reform movement among workers and to reorganize completely the life of the peasants.)

The greatest shock was the 'measure of sympathy' among young people, even in the ranks of the Youth Corps, the Chinese Komsomol. At the third Congress of the Youth Corps, May 1957, Hu Yueh-pang attributed to erroneous political education the loss of interest in Marxism of Youth Corps members and the hostile attitude of young people outside the Youth Corps. The new training, he said, will be learning through hardship.

This new training has been going on everywhere since. At the end of last year the best of the youth were summoned to Peking to relate their heroic deeds. They reported strange stories which threw light on many aspects of life. Incidentally they reflect the feelings of those who are less exemplary. We publish in this issue a number of these stories and add a report on those young people who desire to learn English with some indication of what they learn today.

Last November—December a National Congress of model young people called "young positive elements" was held in Peking. It was not an important, nor by any means a policy-making, congress but it threw into clear relief the type of people that Peking wants to train and honors with the title of 'positive element.' It was a colourful meeting of five thousand people among whom were some of the national minorities from the remotest parts of China.

It was a rather mixed crowd. There were a few from atomic research centers, but most were simple peasants and workers; the pictures of them, published in the press, show rough-looking village pundits of the Party. The no less rough looking old Chu Teh addressed them in the name of the Party Central Committee. He encouraged them to bear hardship and told them that the material foundations of the country were still weak and that it would require their efforts to industrialize the communes, to transform agriculture into a quasi-industrial organization, and to advance science and culture under the guidance of Chairman Mao and with the help of Soviet Russia and other socialist countries.

— *China News Analysis*

Editorial comment from Catholic Papers in the Far East —

Press Review

Hong Kong Sunday Examiner

The Faithful In China

SOME time ago the hierarchy of Poland called upon their people to pray for the persecuted Church of China. When we consider the circumstances in which they are placed and how hard-pressed they are themselves, we realize what a brave and noble act this was. It is always those who suffer who are most ready to help the afflicted, but we cannot plead this as an excuse for ourselves, if we fail to do our part.

We live in a great modern city with all its conveniences and luxuries, and it is easy for us to give ourselves up to an over-indulgent way of life, but all around us are multitudes living in misery, and this city itself is situated on the fringe of a great country where the whole population has been reduced to slavery and where our fellow-Catholics are being subjected to relentless persecution. How can we live in comfort while they suffer?

The Church reminds us of the Christian duty of mortification and self-denial and, if the circumstances of the time make necessary a wide dispensation from the Church's laws of fasting, it is the more imperative for each individual to consider how he may best fulfil that duty. Its present purpose and its urgency are all too clear. The Holy Father's intention for the Apostleship of Pra er: "That the materialism of our tir may be successfully defeated by t spirit of mortification and the practi of fasting," and his missionary inte tion: "that the Christians of Chi may not be wrested from the uni of the Church by the crafty desig of the Communists," may well inspi us in the mortifications that v propose at a time when the Pope h called the whole world to join him prayer for China.

The whole free world is troubled b the Communist threat and its growi power; the statesmen of the wor search continuously for formulae peace and a mode of co-existenc What can we do? If we too a troubled, we cannot be dismayed b a threat that we know must fail. W do not think of co-existence for v know that there can be no peace wi this evil thing. We have no materi resources, no army, no nuclear wea ons, but we have prayer and fastin

On one occasion when our Lo had cast out a devil from a possess youth, and Apostles who had tri and failed to exorcise this devil, ask Him why they had failed, and H answered them: "This sort is not ca out except by prayer and fasting These are weapons, superhuman

their power, infallible in their effect, and the Holy Father calls us, and with us the whole Church, to place them at the service of our brethren in China. The devil of communism must be exorcised.

The Ceylon Messenger

The Road To Unity

VERY little is so far known about the forthcoming Ecumenical Council. One fact however is fairly certain: the Council will deal with the problem of the divisions of Christendom and seek ways of healing them. In fact, the official summary of the Pope's statement a fortnight ago, issued shortly after by the Vatican Press Office says: "As regards the Ecumenical Council, this should not only have as its purpose the edification of Christian people, but His Holiness wishes it to be an invitation to the separated communities to join in the search for unity, which so many souls today ardently desire in all parts of the world." Unity, then, is the keynote; and along the long, difficult, but very attractive road to this goal, the Pontiff has now taken the first big step.

In the course of his address to the faithful of Rome gathered in the Basilica (and through them, the Pope was surely speaking to the whole Catholic world), Pope John spoke feelingly on the theme of unity. It was, in every way, a perfect setting—for it was the conclusion of the Unity Octave, the feast of the conversion of St. Paul. The Pope referred to the tragic attempts, in part successful, to break the unity of the Church through the centuries. He stressed that it was unity that could bring tranqullity and happiness to the whole world. And he went on to speak with great emphasis on the immense benefits not only in the spiritual order, but in the natural order as well, of a strong unity. "Freedom and its proper use and enjoyment, the Pope said, "would be the first consequence of such unity, for freedom is the most precious gift of the Redeemer of mankind."

The Holy Father's renewed emphasis on the tragedy of divided Christianity, and his invitation to separated Communions to search for unity have made it evident that this summoning of a General Council has for one of its main objectives, the quest for Unity in the Church.

Would this not be a useful juncture, in the context of our Eucharistic Rally, to review our own Christian living in this country of ours, in the light of unity? In the course of a Radio Message to the centenary celebrations in Ernakulam, India, in honor of St. Thomas the Apostle and St. Francis Xavier in 1952, His Holiness Pope Pius XII of revered memory made an impassioned appeal for unity.

"We call on you," the Pontiff said, "first, to close ranks and stand together! There may be among you differences of rite and other outward practices and manner of living; but you all profess the same faith, you are all brothers and sisters in Jesus

Christ, all children of the same mother, His Church. Be you rich or poor, of high or low station—you are all equally members of the great Catholic family, and through grace dwelling in your soul are already citizens of heaven. In this union and concord is your strength."

We Catholics of Ceylon are indeed affected by this canker of disunity; our ranks are weakened and our faith belittled by our lack of this great Christian virtue of unity. We do not need to travel far to find signs of disunity among us. Whether it be on the social plane, or the employer-employee relationships, or the even more explosive racial question, we Catholics have not always been an example of unity.

Let us make it quite clear that what we aim at is not uniformity but unity; and therefore, even if there be the widest possible divergencies of opinions (as there are bound to be), there still can be an essential unity. The racial question, for example flared up to disgraceful heights las year. On the whole, it was a matte for justifiable pride and consolation that so-called "Catholic areas" wer comparatively peaceful. It must however, be admitted that there sti remains much to be achieved; tha there were indeed Catholics wh ignored the essential unity of a one ness in faith and preferred the bitter ness and the hatred which disgrace our fair land and surely are the mos blatant contradiction of all that ou Faith stands for.

Today, the world hails the Pope' call for a General Council, and hi insistence on unity. Today too, w here in the Archdiocese, are bent i prayer and adoration before the Sacra ment of Unity, the Eucharist. Woul it not be the best occasion for us t eschew our petty rivalries and differ ences, and look to the much vaste and more beautiful vision of ou Faith—the Unity and the Charity o Christ?

The Manila Filipinas

The New Commission On Culture

A decree has been recently issued by His Grace, the Archbishop of Manila. The decree creates a Commission to review, to evaluate, and to analyze movies, radio, television, the fine arts, the stage, and literature from the point of view of the Catholic.

The Commission must, naturally, act with prudence, critical acumen, and analytic discernment. It cannot afford to be called prudish or hypocritical. It must come out aggressively and openly against the cult of Art for Art's sake. It will not approve abet, and encourage license which mistaken for freedom. It will alway uphold the principle of freedom unde law.

The Commission's main concern the preservation of the stream of cu ture from pollution and abuse. I the fulfilment of this supreme obje tive it will have to expose the pr ducts of charlatans, Communist pro agandists, merchants of sex and vic and the lucubrations of pedantry.

Naturally, the Commission will seek to destroy the tendency all too apparent nowadays to use the arts and mass media as a subtle means to corrupt the youth of the land. Ultimately, it will have to establish the truism that good art is the embodiment of beautiful and noble ideas in lasting forms; and that this beauty is only a reflection of the everlasting and immutable Beauty which is God Himself. Verily, the poet was right when he said, "A thing of beauty is a joy forever." And this the Commission must establish as the primordial criterion in the appraisal and estimate of all movies, radio and TV programs all pocketbooks, best-sellers, magazines, newspapers and even advertisements.

The positive contribution of the Commission to the life and happiness of the people, at least of the Archdiocese of Manila, will be the establishment and propagation of standards that must serve as guides in the enjoyment and preservation of all human pursuits embraced by the term—*culture*.

The Commission will, most certainly, inspire men to push the frontiers of knowledge beyond the farthest horizons, and even beyond the stars. It will foster the universal cultivation of taste and refinement, the practice of good manners, the use of decent language, and the preservation of the eternal verities as a code for our daily lives. In other words, while exposing ugliness, falsehood, and evil, the Commission will seek to propagate Beauty, Truth, and Goodness which no real artist can afford to disregard, let alone, violate.

This is the true mission of this new Archdiocesan Commission. Under the guidance of Mary, Immaculate and Pure, it cannot fail, it will not fail.

Calcutta Catholic Herald

Science And Conscience

CITIZENS at a civic reception in Delhi were assured by the President of the Indian Science Congress, Dr. A. L. Mudaliar, that all scientific knowledge would be utilized for the service of mankind and not for destructive purposes. Accepted and scrutinized, such a pledge offers, unfortunately, but limited comfort. Taking account of the pace and direction of events outside India, it is not the guarantees of Science that stand between us and large-scale destruction. Science—or a particular branch of it, engaged by War Departments in the fashioning of weapons of almost total destruction and near-instantaneous delivery, has already delivered the goods.

Inside India, what security the pledge offers is at least a debatable point. Incidentally, the absence among our armaments of such impressive weapons is not a particularly reassuring argument since from the citizen's viewpoint his own country's weapons are less a danger than a means of defence. However, leaving this consideration aside (he who makes the bomb may indeed perish by it), what real guarantee exists that—if political

leaders arrived on the Indian scene who had the mind for it and if the country's resources had the sinews for it—that Indian scientists would not be found who would throw themselves heart and soul into the perfecting of H-bomb and I.C.B.M. and the like—as in any other country?

Because scientists are no better and no worse than the rest of men there will always be some among them who will refuse to co-operate on projects even remotely connected with destruction and there will be others who will not give a thought to the consequences of their labor. It seems a forlorn hope to expect that scientists by association will evolve into one well-linked, single-minded caste directed by a single, finely balanced moral conscience in every activity. Individual scientists speaking of private conviction and intended performance will convey real assurance. But to guarantee what other scientists will do has little significance; at the most we may treat of what other scientists should do.

Responsible scientists are indeed speaking up louder about what may be called Science's responsibilities in the scheme of human affairs. An eminent one—Julian Huxley, arriving at Calcutta lost no time, at the airport itself, in declaring that the present scheme suffers from "too much science." He is reported as saying, apropos education, "after all knowledge about ourselves, that i the humanities, is indispensable." I other words, the material backgroun against which a man lives his life now better recognized as subordinat to that very immaterial reality, th purpose of his life. Because investiga tion into the material world has com upon forces that manifestly spe material disaster, even the materiali cries halt and asks for his bearings.

With understanding of the evil us to which Science can be put goo along clearer recognition of the goo it should accomplish. In an age whe even businessmen are required consider more than their private pr fit and politicians in power a expected to serve and not be serve it was natural that Science too shou be called to assume certain soci obligations and brought into line wi the interests of the commonwea That Science must needs follow whe Truth leads is, incidentally, no arg ment against an individual scienti making an intelligent choice of t particular truth he shall pursue. T most enlightened men of our a (eminent among them, Pius XI have felt impelled to castigate t waste of scientific activity in prepa ing catastrophe where mankind's tr prosperity may instead have be served. The best guarantees are t measures we take to equip the scie tist of the future with a right orient tion towards God and His fellow-ma

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Philippine Catholic Sentinel

The Bishops' Statement

THE hierarchy has come out with a forthright statement on its position with regard to legislation seeking to nationalize educational institutions in this country. Although as this written the measures referred to a not yet being discussed in congre the nationalization of schools has be

listed among the items to be given top priority during this session.

In this statement the Bishops clearly state that their concern is not about the objectives of the movement which in themselves are praiseworthy and laudable. But they question the means being proposed to achieve the objectives and the reasons advanced in favor of those means.

While Catholic schools are concerned in this question, it should be of interest to every Filipino inasmuch as the principle involved touches the very heart of our educational system.

In a previous editorial we have shown with facts and figures that our educational system is predominantly in the hands of Filipinos. Schools under foreign management are to be found only in the private sector which comprises only about 7 per cent of all schools in the country. And even so, only a minority of private schools are in foreign hands. It is not difficult to see from this that the measures in question are designed to force uniformity upon a minority in the school system, and not for educational but for racial considerations.

Regarding the teaching of the social sciences which certain legislators would like to place exclusively in the hands of native-born Filipino citizens, the hierarchy's statement points out that although it is admittedly desirable to have subjects like Philippine history taught by Filipinos, it is basically unsound to enforce this by legislation. "In the teaching of any subject . . . what makes a teacher a good teacher, aside from his professional skill, is primarily his faithful and strict adherence to truth. This quality does not depend upon the color of his skin nor upon other accidents of birth."

The statment adds that it "would be highly unsound to adopt the criterion that in social sciences in the Philippines, if a Filipino says it, it is true; and if a foreigner says it, it is false."

We commend to the advocates of compulsory nationalization this observation of the hierarchy: that this brand of nationalism is "nothing but the old Nazi dogma of racism, the kind of nationalism that ignited the second World War."

The statement shows that the Bishops have carefully examined the pros and cons of the question. We hope that our legislators will study the statement with the same impartiality and be guided accordingly when the measures finally come up for discussion.

Malayan Catholic News

'Year of The Pig'

THE Chinese have now entered upon the "Year of the Pig," a lucky sign that the family will have enough food for the whole of the new year. Yet for more than 650 million inhabitants of Red China, the phrase is empty of all meaning. At the last traditional Chinese New Year's celebration held in Peking ten years ago, family ancestors were honored in the old manner, meat jellies and Eastern-style ham were prepared in all

homes. On New Year's eve people stayed up all night, reminiscing, and performing the ceremonies required for a family reunion. Realistic merchants tried to sell every bit of their merchandise, because they believed that anything left over would be confiscated by the Reds once they arrived. They were right, because before the 1950 New Year's celebration, communism sat smugly in power.

Chinese civilization is built solidly around the family, and the great time for holding the annual family reunion was the Chinese New Year. Exteriorily, things looked much the same as usual when 1949 began; but the people soon saw that the whole basic notion had been changed. The heart of the traditional ceremony had been cut out; it was no longer built around the family, but around communism. The New Year is still observed in Peking but, since the first Red year, it's no longer a family but a political festival. This revolutionary change of emphasis makes loyal Chinese sad.

Experts estimate that some 14 million Chinese were executed during the land reform campaign in 1951 alone; children were turned against their parents and encouraged to denounce them for the slightest criticism of the Party in power; and the latest outrage to human dignity is the formation of the terrible "communes." This system of forced collectivization of human beings, which Red Russia abandoned over twenty-five years ago as impractical, accepts only "volunteers." To join, the "volunteer" is obliged to surrender to the authorities practically all his private property—his home, his garden plot, his heavy tools. Later he has to sacrifice his trade or profession and offer himself for any task, howeve menial, the authorities choose for hi

Everything, even agriculture, organized on strict military lines, wit a production corps and smaller pr duction battalions. At the comman of company and squad leaders, team march out daily to battle for crop behind militant flags. Huge me halls have been erected for meals, i common. When the inhabitants these "happy homes" die, the corpses, it is claimed, are droppe into chemically-treated pools and co verted into fertilizer.

In pre-Christian centuries the slav who made up some two-thirds of t old Roman population, accepted the fate dumbly because there was no o to tell them they had any strict personal rights—rights which no eart ly power might deliberately violat The taunt has been made that the has been more warfare since Chri came than there was before. Tho who consider this a crushing indic ment of our Faith forget that t entrance of justice and truth into climate of almost universal falseho and injustice, could not but genera violent upheavals. For, those wh have once caught the vision of huma beings as the children of God will n longer remain silent in the face oppression. When Christ came, inju tice was solidly enthroned. Toda when we see it, we view the monstro thing as a throwback to pre-Christia times. The sound notion of huma dignity which Christ taught, has lo since spread into areas where H name is hardly known; and by a so of divine osmosis Christian princip about the inalienable rights of ma have become familiar. It is on the principles we count to restore natur

law and morality one day in areas now lost behind the Bamboo curtain.

The evil of regimentation in a commune may be exaggerated; after all, it seems little different from that experienced by the ordinary recruit in the army barracks of the world. The almost entire destruction of family life in the communes where men, women and children must live separately, might be a far more serious evil from the point of human dignity. For modern man seems to know almost instinctively that in some way or other he is a superior being—certainly superior to the crops he tills, the machine he operates, the domestic animals he cares for.

The Catholic Church has always taught and defended this natural dignity of every human. She is forever reminding men that there is a vast difference between the human being and a mere thing like a cog or wheel. Things are made for man, but man is made for some higher being—God.

May some new year bring a fresh realization to our Chinese people, that splendid technical achievement is of no value if it destroys man, his dignity and his rights and may a new hope dawn in the not too distant future that China will again be able to celebrate its New Year as a wonderful day of family reunion.

Bombay Catholic Examiner

Review Of The Afro-Asian Writers' Conference

AN article in the Bulletin of the Institute for the Study of the U.S.S.R., reviews the Conference of Afro-Asian writers held at Tashkent last year. According to its writer, the Soviet Government has spared no pains since 1955 to secure Soviet participation in conferences of Asian and African countries with a view to exercise its influence on the public opinion of the two continents, and finally succeeded in getting Tashkent chosen as the venue for the Afro-Asian Writers' Conference of 1958. The significance of their manoeuvre is said to lie in the opportunity for the Soviet Union not only to increase its influence on public opinion in the countries concerned but also to be represented at the next conference of Afro-Asian states. (It was not invited to the Bandung Conference of 1955.)

Pravda reported that 200 delegates representing thirty-nine states attended the conference. While only the delegates of Asian and African states participated in it, others attended as guests. The latter were from six European countries under Communist regimes, beside Greece, U.S.A. and Australia.

The Indian delegation was headed by Tarashanker Bannerjee, who was later to be one of fifteen signatories to a statement issued by Indian writers deploring the campaign against Pasternak in the Soviet Union. In the delegation was also Mulk Raj Anand, the well known writer, and Dr. K. Z. Shridharani, who on his return to India passed some strictures on the Conference. The languages used at the Conference were Arabic, Chinese English, French and Russian.

It seems that the Soviet government arranged that Communists dominated the preparatory Committee for the Conference. This is reminiscent of the Communist dominance in the preparatory committee for the students' conference held at Bandung in 1956, of which full and detailed account was given in a pamphlet by a participant. In the present case the general preparatory committee, which worked alongside the Soviet preparatory committee, consisted of ten members; two of them were Chinese Communists and three were important Soviet officials of whom two had no claims to be called Asian or African writers.

Preparations were on a grand scale. Soviet magazines published translations of the poetry of several African and Asian countries, while full length works of authors of these two continents were translated in various languages of the Soviet Union and published. Articles on the aims and methods of the Conference appeared in the Press. Receptions, as impressive as possible, for the delegates were arranged; also theatrical performances and concerts. And everything was done to make the delegates as comfortable as possible. The writer of the article mentioned above attributed all these elaborate preparations to the intention of convincing the visitors that a very high standard of living prevailed in the Soviet Union and that its political system was superior to those of the non-Communist world.

The Soviet Press accentuated the "world significance" of the Conference, the "representative nature and authority of the delegates," the "struggle for the freedom and independence of Afro-Asian countries supported by the Soviet Union," and the important role played by the U.S.S.R. as the selfless friend of these countries. Consequently the greatest emphasis was laid on all political speeches, specially those attacking colonialism and on every reference to the achievements of Asian Communist countries, while speeches contradicting the line of Communist propaganda and pro-Communist directives on matters of literature and art were not reported in the Press.

The themes discussed in the five commissions into which the Conference was divided were: "The development of literature and culture in the countries of the two continents and their role in the struggle for the progress of mankind for national independence against colonialism and for freedom and peace through the whole world," "The problem of children's literature and its educational importance," "Women's contribution to literature," "The development of Dramaturgy in the Afro-Asian countries," "The links between the radio, motion pictures, and the theatre and literature," "The extension of friendly contacts among writers of the Afro-Asian countries."

The speeches at the Conference were mainly political in tone. Representatives of Asian Communist countries expatiated on the achievements of a Communist Society. The role of the intelligentsia in their people's struggle for independence was underlined. Thus in the appeal to the writers of the world it was stated that "for the first time in history representatives of the intelligentsia of our great country have gathered together . . . . . we express the renascent spirit of one and a half billion people." This and similar observations made

by others at the Conference, remarks the writer of the article mentioned above, "fit in nicely with the Soviet leaders' present policy of trying to win the intelligentsia of the Afro-Asian countries as potential allies in their efforts to expand the sphere of Soviet influence in these countries. Increased links between the Soviet party and government organs and the 'progressive' intelligentsia of the Near East and Southeast Asia was in fact one of the aims which prompted the Soviet government to hold the Tashkent Conference."

There was very little reference, even by Soviet delegates, to social realism; this, according to the article mentioned above, was to avoid offending those writers who had other views on this basic idea in Soviet literature. But the need was expressed for a close link between the writer's creation and the life of the people and the struggle for freedom and independence. There can be no quarrel with this view which seems to echo the old notion that literature should hold up the mirror to nature and life. Some delegates also condemned the idea of art for art's sake, which certainly merits criticism on the ground that art, like every other field of human conduct, cannot be divorced from morality. The Conference, however, was not concerned with ethics, and a Thai writer proposed the new concept of art for the people's sake, which could be defended if properly interpreted.

Speaking at a meeting of the Indian Council of International Affairs in Delhi, Dr. K. L. Shridharani, the Indian writer who participated in the Conference, criticised it as having been preoccupied with colonialism and for not referring to the fundamental question of the freedom of the individual. He also said, "Such conferences as these at Tashkent constitute a challenge to Indian writers which they must accept. Indian writers should participate in Afro-Asian writers' meetings, even if only to voice their differences with the 'official' viewpoint." He criticised the idea of the unity and solidarity of writers which was voiced at the Conference, for the sound reason that the writer is essentially an individual and that it is this individuality which gives value to the work.

Philippines Baguio-Mountain News

The Catholic Press

THE Catholic press, taken as a whole, is not an activity which the faithful are strictly enjoined to support under pain of violating Church law. The faithful are obliged by Church law to support their pastors and parishes. They are also obliged by Church law to support and send their children to Catholic schools.

The same is not true of the Catholic press. The faithful are exhorted to subscribe to Catholic periodicals. In some dioceses arrangements are made whereby every family in every parish receives the diocesan weekly. In regard to other types of publication, however, the choice of subscribing or not is very properly left entirely free.

It is generally recognized that Catholics respond to appeals for support more readily in the case of publications which have apostolic purposes beyond those of Catholic journalism in and for itself, such as acquiring funds to help the home and foreign missions. These publications, usually monthlies, are very reasonably priced. By subscribing, a person not only receives an interesting Catholic magazine but contributes his bit—say two or three years—toward forwarding some holy cause.

Catholic publications which are associated neither with large membership organizations nor with missionary enterprises have to rely wholly upon the interest of the faithful in the particular kind of journalism they provide. Together with some diocesan weeklies, they have the toughest row to hoe.

Moreover, the more a Catholic review assumes the burden of extending the functions of Catholic journalism beyond purely religious areas—for example, by subjecting to analysis, in Catholic terms, the fields of sociology, economics, political science, literature and the whole complex of contemporary culture—the fewer people will it interest. Inevitably a hundred Catholics will be interested in controversies over parish bingo t every Catholic who wants to know ho Catholic social principles apply to th problems of modern society.

In contrast to Catholic colleges Catholic journals of this type suffe under at least two disadvantages First, reading them is not necessar to getting ahead in the world, a is going to college. Second, Catholi colleges can come closer to meetin expenses by raising tuition charge than periodicals can by raising the subscription prices. Catholic socia welfare agencies, it is true, depen largely on good will, but they appea to very fundamental religious virtue such as the desire to help orphans.

The Catholic press is not commer cial. It aims less to please than t instruct. This purpose severely limi the circulation, and hence the adver tising revenue, of certain types o Catholic publication—notably thos which discompose readers' socia predilections.

That so many Catholic periodica nevertheless survive is a tribute t their staffs, both clerical and lay Without their cooperation, we migh not be in business.

We have . . . recognized public opinion as a natural echo, a more or le spontaneous common resounding of acts and circumstances in the mind an judgment of people who feel they are responsible beings, closely bound to th fate of their community. ... What today is termed public opinion often exis merely in name, a name devoid of meaning, something like a vague rumo a forced and superficial impression. It has nothing of that echo spontaneousl awakened in the conscience of society and emanating from it.

— *POPE PIUS XII*

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NOTES AND INFORMATION

Holy See's 1959 Directory Lists Name of Woman in New Section Concerning Religious

THE 1959 official directory of the Holy See, in a new section devoted to federations aimed at closer cooperation between various religious orders and congregations, lists the name of a woman for the first time.

She is Reverend Mother Mary Maurice Tobin, R.S.M., of Washington, D.C., Superior General of the Sisters of Mercy of the Union in the U.S.A. and president of the Conference of Major Superiors of Women's Institutes, U.S.A.

In listing her by name, the directory —the Annuario Pontificio—parts with time-honored custom. Primarily a directory of the Holy See and the dioceses and other Church jurisdictions throughout the world, the Annuario has traditionally listed all bishops and monsignors of the world, members of the Roman Curia and the Vatican City government. Its index of persons normally runs to about 40,000 names. Most are bishops or priests; some are laymen either serving the Vatican in some capacity or honored in some way by the popes.

While the Annuario always lists the superiors general and general curias of religious orders and congregations of men, it carries only the names of the women's orders and congregations if pontifical right, without listing their superiors.

Counterpart to Mother Maurice Tobin in the new section is Father Celsus Wheeler, O.F.M., of New York, Provincial of the Franciscan Fathers' Province of the Most Holy Name of Jesus and president of the Conference of Major Superiors of Men's Institutes, U.S.A.

In all, the new directory lists twenty-six countries with one or more religious federation, conference or council of major superiors. Among them is the Canadian Religious Conference. Also listed are three centers of direction and coordination for the various groups—located in Rome, Paris and Rio de Janeiro. Except for the American conference of major superiors of women, the women's conferences are listed only by address, without giving the names of their presidents.

The various conferences aim at more efficient accomplishment of the missions of the individual order and congregation of monks, priests, brothers, nuns and sisters without detracting from the separate character or mission of each.

The development of these groups is the result of the encouragement given by the late Pope Pius XII and by the Sacred Congregation of Religious. An explanatory note on the new section of the Annuario Pontificio also credits their development to the results of the first general Congress of the States of Perfection, held in Rome in 1950.

The Annuario note says that out of that congress arose the desire to develop federations on both the "horizontal" and "vertical" planes. A "horizontal" federation is one that includes "special groups or committees, according to their divers apostolates: education, social service, hospital work" or other.

The "vertical" plane includes "councils or conferences of major superiors" such as the two American and the Canadian ones.

"All of these function in close collaboration with the Roman Conference of the Superiors General of both men's and women's institutes," the Annuario reported.

"These organizations," continued the Annuario note, "which are of pontifical right, have spread rapidly to almost all the nations of the globe. Now, both in Europe and in America, the national organizations are moving toward the formation of supranational organizations such as, for instance, the Latin-American Confederation of Religious (C.L.A.R.) recently erected and approved by the Sacred Congregation of the Religious, permitting cooperation among the various Religious congregations of South and Central America.

Through these larger organizations the individual order or congregation can undertake various programs, integrate educational facilities and the like which they would not be able to do by themselves. The Annuario concluded:

"The contribution of these organizations to the adaption of the life of the apostolate of the States of Perfection to modern needs is extremely effective through initiatives of every kind: congresses, study-sessions, permanent institutions for higher religious formation, etc."

Priests Have Duty to Make the Faithful Participate in the Mass, Pontiff Says

HIS Holiness Pope John XXIII said in Vatican City that priests have the duty to make the faithful participate in the Mass and other ceremonies of the altar.

The Pontiff told a group of Latin American seminarians that in recent times the Church has seen many new ideas advanced in the field of the liturgy.

He said that the Church does not disapprove of them in principle, but watches over them prudently and approves many.

Young people, he declared, feel the urge to do something different from older practices, something which reflects their own personality.

He warned, however, that they must guard against exaggerations and must avoid the danger of abandoning the great fundamental and classic lines of the liturgy of the Church as established in the missal, the breviary and other liturgical books.

The Pope, who celebrated Mass in the Vatican for 200 seminarians of the Latin American and Brazilian colleges

old them that it is the duty of the priest to assimilate and feel the liturgy.

He said that many Catholics today, specially in the big cities, attend Mass in a superficial way. They are physically present, he declared, but very few know the sublime mystery which is performed for them on the altar.

Therefore, he said, it is the duty of the priest to assure the liturgical movement a triumphant conquest by making the people participate in the Mass and other ceremonies of the altar.

Ecumenical Council Topics Expected to Include Improving Institutional Efficiency of Church

THE future ecumenical council, in a spirit of adaptation but without compromise, may be expected to concern itself with fostering the purity of Christian doctrine, efficiency of the Church as an institution, and a possible relaxation of Church law in certain spheres.

This is the overall view of a number of experts who were asked: "What questions are likely to be considered by the ecumenical council?"

His Holiness Pope John XXIII himself has indicated that there will be at least two years of preparation for the council, and no one can yet say with certainty what the council's agenda will be.

But what follows are some of the points considered by men who are in constant close contact with the problems confronting the Church, as possible topics for exploration by the council.

One of the principal objectives of the council may be expected to be the question of unity. After twenty years experience as a representative of the Holy See in Bulgaria, Turkey and Greece, in contact with the dissident groups of the Oriental Rite, Pope John feels the problem of unity deeply. It is an almost constant thread of "pastoral anxiety" that runs through his spoken and written words. It is thought by some that this approach to unity will find fewer obstacles in the realm of dogma than in the realm of politics.

Pastoral considerations may be expected to occupy a minor role in the council. This for two reasons: because the Roman Synod, which will come before the council, may be expected to be given as a model for pastoral reforms for the rest of the world; and because the projected reform of Canon Law, which is expected to come after the council, will probably not be a part of the council itself.

The synod and the canon law reform, though announced at the same time as the council, will probably be separate and apart from it. Those pastoral reforms suggested by the synod are not expected to be repeated in the council. The canon law reform is expected to incorporate those matters aired in the council and suggested by the prior promulgation of the Code of Canon Law for the Oriental Church. A program for bringing the Code of Canon Law up to date, however, would probably be drawn up and approved by the ecumenical council.

To enumerate all the elements of the present code that are considered "open for consideration" would require a great deal of space. They are therefore set down only briefly here.

Reform of the Code of Canon Law might include: 1) a clarification of general legal principles suggested by the Oriental code; 2) incorporation of the question of authentic interpretations; 3) incorporation of laws pertaining to the new secular institutes approved by the Constitution "Provida Mater Ecclesia"; 4) incorporation of the new provisions concerning cloistered life; 5) provisions on Catholic Action; 6) a lightening of certain ecclesiastical penalties.

The question of garb for both men and women Religious might be reintroduced for further examination. This has alreaIy been studied and certain reforms have been suggested. Now, after time and trial, this question might be introduced into law.

One might expect an effort to harmonize the relative positions of regular and secular clergy to create more favorable conditions in their apostolate. In this respect the question of the "exemption of Religious" in dioceses may be reviewed.

A solution would be expected to be sought to the problems that arise from unequal distribution among dioceses of clergy and benefits. These solutions might be found in relaxation of laws that govern transfer of clergy from one diocese to another. Practical means whereby wealthier dioceses could assist needy dioceses would probably also come under consideration.

In some parts of the world, a grea part of the parish assets are constitu ed in land ownership. Not only hav the revenues from these kinds of a sets decreased, but it often happer that their proper management bring the pastor into conflict with his ow parishioners.

There is another problem in th multiplicity of dioceses in some area to the detriment of efficient operatior Many of them are centuries old an their identity is preserved for reason of local pride. A solution to th problem, difficult for many reason might be sought.

The constantly recurring questio of Latin in the liturgy is a vital topi that might be thoroughly examined Certain concessions to specific area might be extended to others.

An effort to find a middle cours between the rigorist and lax curren in marriage legislation may be expec ed. This might include a review the impediments to marriage, perhap with an eye to fewer impediments be always observed, and less rigi control of impediments which a often dispensed. In some speci cases the right to challenge the validit of marriage might be subject to a on year limitation.

The possibility of giving more ce tralization to the handling of marriag cases in Rome might be studied. A present marriage cases, dependin upon their nature, are referred to th competency of one of four separa bodies—the Sacred Congregation Sacramental Discipline, the Sacre Congregation of the Holy Office, th Sacred Roman Rota, or the Suprem Tribunal of the Apostolic Signature

To lighten the work load of competent offices in Rome, broader faculties might be granted to bishops for granting dispensations on the diocesan level without the necessity of recourse to Rome in each instance.

Certain questions on the Church's social teachings might be considered for incorporation into canon law. The present code is considered by some to be weak in this area and they expect that much needed guiding norms could be studied for inclusion.

There are other areas found in the present code that are considered by some to be outmoded. Their adaptation or elimination might be subject to study. Examples of this would be certain titles of priestly ordination, and related to this, the custom in some countries of maintaining cathedral chapters for the chanting of the Divine Office in choir.

The Roman Curia itself, reformed a half-century ago by Pope St. Pius X, might be studied for further revamping in the interest of greater efficiency.

After the promulgation of the Code of Canon Law for the Oriental Rite Church, changes would probably be brought about in the code for the Latin Rite Church for the purpose of unity and uniformity of principles.

These many points, some of which are highly involved and extremely delicate, give an idea of what might be considered by the forthcoming ecumenical council, and by the Roman synod and the projected reform of the Code of Canon Law. This is not to say that these matters will come under study. It is rather to say that they are questions that are open to consideration.

These, briefly stated, are some, not all, of the questions that are considered to be "open". They provide, however, some idea of the reasons why the Pope, after announcing his intention of convoking an ecumenical council, has made repeated appeals to the faithful of the world to give it the benefit of their prayers.

Canadian Priest Heads Film Office for Mission Lands Set Up in Rome

THE International Catholic Film Office (O.C.I.C.) has set up a special office in Rome to serve mission countries.

Head of the new secretariat is Canadian-born Father J.M. Poitevin.

The O.C.I.C., whose headquarters are in Brussels, said the new secretariat will help to supply information about films for education, evangelization and recreation to persons working in mission countries.

The secretariat also proposes to promote the making of better Christian films and to encourage the production of commercial films in accord with Christian principles.

In addition to supplying documentation about the available films themselves, the office plans to encourage study groups by making known publications, methods and reports of interesting experiences likely to encourage beginners' efforts,

especially in new Christian communities. It also proposes to encourage the organization of cinema circuits for the distribution of worthwhile commercial as well as non-commercial films.

The director of the new secretariat, Father Poitevin, has long been active in the apostolate of the cinema. He was a missioner in China for several years. He has recorded his experiences there and in Cuba in two films for which he supplied not only the scenario, but also the direction, editing and most of the camera work. He founded the Cinema Center in Montreal in 1953, and then became assistant national director of the newly organized Catholic Center for Cinema, Radio and Television in Canada.

Pontiff Composes Prayer for Eucharistic Congress

HIS Holiness Pope John XXIII has composed a prayer in honor of the Eucharistic Christ for the next International Eucharistic Congress, to be held in Munich July 31 to August 7 next year.

The Sacred Penitentiary has attached a partial indulgence of ten years for each recitation, and a plenary indulgence when recited every day for a month.

Following is a translation of the prayer:

O Jesus, King of peoples and of centuries, accept the acts of adoration of praise which we Your adopted brothers humbly make to you.

You are "the true Bread ... which comes down from heaven and gives life to the world." (John 6, 32-33), the supreme Priest and Victim. You immolated Yourself on the Cross in the bloody Sacrifice of Expiation to the Eternal Father for the redemption of the human race and now You offer Yourself daily on our altars in the hands of Your ministers so as to instill in every heart Your "reign of truth and life, of sanctity and grace, of justice, love and peace." (Preface of the Mass of Christ the King).

O "King of Glory", may Your Kingdom therefore come! Reign from Your "throne of grace" (Heb. 4,16) in the hearts of children so that may preserve immaculate the white lily of baptismal innocence, that they may grow healthy and pure, obedient to the voice of those who represent You in the family, the schools and the Church.

Reign in the home, so that parents and children may live in peace and in the observance of Your holy law.

Reign in our country so that all citizens may, in the ordered harmony of social classes, feel themselves the sons of the one common heavenly Father, called on to cooperate for the common temporal good and happy to belong to Your one Mystical Body, of which Your Sacrament is both symbol and undying source.

Lastly, reign, O King of kings and "Lord of lords" (Deut. 10, 17) over all the nations of the earth and enlighten the rulers of each one so that drawing inspiration from Your

ample, all may foster "thoughts of peace, and not of affliction." (Jer. 29,11).

O Eucharistic Jesus, grant that all peoples may serve You freely in the knowledge that to "serve God is to reign."

May Your Sacrament, O Jesus, be light for minds, strength for wills, and enticement for hearts. May it sustain the weak, comfort the suffering, be a viaticum of salvation for the dying. May it be for all a "pledge of future glory." Amen.

Mission Intentions of Apostleship of Prayer for 1960 Stress Unity, Social Action

CHRISTIAN social action and Church unity are focal points of the 1960 mission intentions of the Apostleship of Prayer, now approved by His Holiness Pope John XXIII.

The mission intentions coincide in a more specific way with some of the Apostleship's recently announced general intentions for 1960, which include prayers for the coming ecumenical council and for peace and unity among peoples. Following are the mission intentions.

January—That Oriental Christians, separated from the Apostolic See, will be enkindled by the desire to obtain true and perfect unity of faith with the Catholic Church.

February—That the persecuted Church in China will be efficaciously supported by the sound and holy solidarity of the entire Catholic world.

March—That family life in Africa be profoundly imbued with Christian Principles.

April—That Catholics will be able to act efficaciously against the dangers of a harmful press in the missions.

May—For Catholic students of Asia and Africa who are making their studies in universities of Europe and America.

June—That spiritual and material aid will be given with Catholic cooperation to less developed regions.

July—That the great popular missions in Latin America will have profound and lasting effects.

August—That the number of religious vocations for the missions will increase among girls.

September—That the love of Christ will prevent race hatred from snatching Asia and Africa from the Christian world.

October—That catechists in the missions will increase in number and in quality.

November—For Japanese youth.

December—That Catholics of India will be fully aware of their proper responsibilities in the social apostolate.

Book Reviews

East To West

By Arnold J. Toynbee. 243 pp. Oxford University Press. US$4.50.

The seventy-three brief chapters that make up this book were originally written as a series of articles for The Observer of London while the author was enroute around the world via South America and Southern Asia. This seventeen-month journey, made with a view toward revising Toynbee's A Study of History, was concentrated on countries having a predominantly non-European population.

To readers of The Observer, each article was undoubtedly interesting and satisfying. Forced by the nature of his original medium to respect limited space—each chapter, though a complete experience in itself, is probably less than 1,500 words—Toynbee makes his selection of material masterfully. He chooses to be particular and concrete. The style is meticulous; descriptions are vivid and poetic; contrasts are sharp. The author's background in history, geography and religion made his observations more valuable than those of the ordinary traveler.

A collection of well-written articles, however, does not necessarily make a satisfying book. It is true that this book is presented as a collection of articles and makes no pretense at being more. But it is so easy to forget that these are newspaper articles and to feel impatient with a form that in its present setting seems hurried, superficial and incomplete. Throughout the articles Toynbee keeps repeating that one cannot take "the measure of a country" by flying over it. However, this book does give one th impression of having air-hopped fro South America to New Zealand an Australia; to Cambodia, Vietnam Hong Kong; Manila, Japan, Burma India, Ceylon, and the entire Middl East—all without a stop for refueling

Life of Christ

By Fulton J. Sheen. 559 pp. McGraw Hill. US$6.50.

Bishop Sheen, who has written an preached so eloquently over the year on smaller portions of the life o Christ, now gives us his major wor on the entire life of the Savior. Lik an evangelist of old, he has put int writing the fruit of years of catechiz ing, meditating and preaching on th word of God.

Bishop Sheen takes the words an deeds of Jesus in small section usually chronologically, and discusse them in short chapters liberall sprinkled with the words of Hol Writ. Unlike most standard lives o Christ, his book places the emphas on a spiritual, homiletic interpretatio rather than on a more precise an scientific exegesis of Scripture, a though the latter is not wanting. I matters open to dispute, such as th meaning of Christ's words when foun in the Temple, or the words of Chris and Mary at Cana, the author simpl selects the view which seems best t him. At times he suggests the pos sibility of other viewpoints. But con troversy or apologetics is not hi main convern.

The author proves himself a maste of the paradox in writing of tha greatest paradox of all—the Go Man. He restates old truths in ne

and vivid and appealing ways. All the charm of style, the breadth of vision, the depth of spirituality usually associated with Bishop Sheen's work are found here in abundance.

We warmly recommend the book to all readers. The laity, religious and priests alike will find it a rich source of material for private meditation and spiritual reading. It would serve well as community reading. And priests will find it valuable for homiletic purposes.

Reviews in Brief

A History of The Far East

By Alfred Crofts and Percy Buchanan. 626 pp. Longmans, Green. 1958. US$8.75.

This comprehensive history of the Far East opens with a description of the geography of the major areas covered—China, Japan, Korea and Malaya. And it continues with a study of the development of the social, economic and political forces that have shaped the lives of the people of the Far East.

It is a clear and readable account of the annals of a vast region now occupied by eight hundred million men and women. The authors are American professors who spent some of their formative years in China and Japan, and returned to Japan during the American occupation.

Malaya

A Political and Economic Appraisal,

By Lennox A. Mills. 234 pp. University of Minnesota. 1958. US$4.75.

Dr. Mills, a professor of political science at the University of Minesota, has prepared here an excellent, scholarly study of a small, newly independent country of Southeast Asia. It is a land of three cultural groups—the Malays, Chinese and Indians—and is, in many ways a microcosm of all the undeveloped areas of Asia.

The book describes conditions in Malaya before World War II, when the British ruled the territory and there was little national spirit among the people. It then shows how the Japanese occupation and the postwar era created rivalties among the local groups.

Japan and Her Destiny

By Mamoru Shigemitsu. 392 pp. Dutton. 1958. US$6.50.

Mamoru Shigemitsu, wartime foreign Minister of Japan, presents his own version of the main political and military steps taken by Japan from the Manchurian Incident of 1931 to the close of World War II. His memoirs were written during his term in prison as a war criminal under Allied supervision (1948-1950) and verified upon the author's release.

Whatever the reader may think of Shigemitsu's self-defence, there is no denying that this is an interesting document, one that provides fresh light on the complex course followed by Japan's leaders up to and after Peal Harbor. One might compare the volume to the Ciano Diaries.

The Introduction by Oswald White, the book's translator, is helpful for Western readers; and the whole work has been put into smooth English.

Mission Chronicle

CEYLON

100,000 ATTEND CLOSING OF CEYLON EUCHARISTIC CONGRESS

COLOMBO, Ceylon — More than 100,000 people attended the closing ceremonies of the Eucharistic Congress here.

The Congress was held to commemorate the closing of the Lourdes centennial year, the 450th anniversary of the first Mass celebrated in Ceylon and the seventh centenary of the martyrdom of St. Lawrence, one of the patron saints of Colombo, the Ceylonese capital.

Two of the four days of the Congress were dedicated to prayers for Catholics living in countries under Communist domination.

A message from His Holiness Pope John XXIII was read at the closing session.

CEYLON CATHOLICS ARE REASSURED ON SCHOOLS

COLOMBO, Ceylon — Education Minister W. Dahanayake has disclaimed any intention of nationalizing Ceylon's private schools.

His statement was a reply to a speech by a Buddhist leader, P. De S. Kulratne, before a Buddhist co gress. The Buddhist leader called f the nationalizing action, claiming th Buddhist schools in Ceylon were n getting a square deal from the gover ment.

In May, 1957, the Ceylon gover ment ruled that no new private scho would be allowed to be established the country. The ruling led to heated controversy during whi Catholics charged the government wi ingratitude toward Church scho which had contributed much towar the country's educational advancemen

As most private schools in Ceyl are Christian, the policy directive w interpreted as being aimed at blocki the progress of Catholic education the country.

However, in this latest stateme Education Minister Dahanayake ma it clear that his government is "ful opposed" to any taking over denominational schools. He said th Prime Minister Solomon Bandaranai held the same view on the schools.

Following the statement, seve Catholics praised Mr. Dahanaya for removing the threat of confiscati of parochial schools. They said th Catholics could not embark on ne school programs while the governme policy remained uncertain.

CHINA

CATHOLIC RELEASE ON PERSECUTION IN CHINA INSERTED IN 'RECORD'

WASHINGTON, — A statement about religious persecution in Red China, released by the Bureau of Information of the National Catholic Welfare Conference, has been inserted in the Congressional Record.

It was inserted at the request of Rep. Emilio Q. Daddario of Connecticut, who said in his preliminary remarks that he was "troubled by the fact that we Americans often concentrate on the military and economic threat posed by the Soviet regime and fail to recognize the greater spiritual, moral and intellectual threat of communism, whether it is practiced in Moscow or Peiping."

The statement was released to accompany remarks made by America's four Cardinals, urging prayers by U.S. Catholics for their persecuted confreres in Red China. The statement called attention to the "relentless pressure" being exerted on Chinese Catholics.

CHINESE COMMUNISTS FORCE CATHOLIC NUNS TO WORK IN STEEL MILLS IN SHANGHAI

ROME — Red Chinese authorities are forcing 300 native Catholic nuns to work in steel mills in Shanghai, according to reports received here.

Fides, international news agency of the Sacred Congregation for the Propagation of the Faith, revealed that Chinese nuns representing several religious congregations have been grouped at a former convent situated in the Zi-Ka-wei suburban district of Shanghai.

The nuns are led every morning to the small steel mills located nearby at the former residence of the Jesuit Fathers and forced to work at the furnaces along with an undisclosed number of priests.

Reports further indicated that the nuns are often submitted to Communist indoctrination courses in the chapel of the former major seminary of Zi-Ka-wei. Some 800 boys and girls are also said to be living at the Seminary, where they are being trained to become political leaders.

The agency stated that there were 525 Chinese nuns in Shanghai before the Communist seized control of the city. There were also 202 foreign Sisters who have since all been expelled from China.

Earlier reports have told of forced labor being imposed on priests and nuns throughout the Chinese mainland, particularly in the northern province of Sienhsien, where native members of the clergy and Religious have been compelled to work in factories or in the fields.

VATICAN RADIO INAUGURATES CHINESE LANGUAGE BROADCASTS

ROME — Vatican Radio, now broadcasting in Japanese to Japan three times a week, has also begun a Chinese-language broadcast over short wave on Tuesdays, Thursdays and Fridays.

On Mondays, Wednesdays and Saturdays the Vatican Radio broadcasts over short wave in English to India, Pakistan and Ceylon.

A multi-lingual series of broadcasts is transmitted to Africa during the week. An English-language program is produced for Central and South Africa on Mondays, Wednesdays and Fridays. Portuguese programs are transmitted on Tuesdays, Thursdays and Saturdays to Angola and Mozambique, while a French program is produced for Equatorial Africa and the Belgian Congo on Mondays, Wednesdays and Fridays.

Daily programs in Spanish and Portuguese are produced for South and Central America.

CATHOLIC RELIEF SERVICES-N.C.W.C. CHARTERS FLIGHT TO TRANSPORT REFUGEES TO STATES

HONG KONG — A group of eighty-four Refugees from Communist China flew from Hong Kong to San Francisco, in a plane chartered by the Catholic Relief Services-N.C.W.C. in Hong Kong.

Of the eighty-four passengers on this flight, one half are children traveling with their parents. Two of the women in the group are widows who had been living alone in Hong Kong and are now on their way to join their children, who have established homes in America. Four of the men were engineers with excellent training and records to offer to their new country. One of the Refugees was an architect, who, before the Communist takeover in China, designed many churches and buildings for the late Bishop Ford in Kaying, Kwangtung Province, China.

The group also includes two wives who are flying to rejoin their husbands after many years of separation. Two of the families have six children eac and have been completely dependen on relatives in the United States fo their support in Hong Kong. The are now looking forward to becomin self-supporting and already have plan for the education of their children.

A representative of the airline gav an orientation talk to the group an flew with the plane to assist ther through customs and immigratio processing. The staff of Catholi Relief Services Office in San Francisc met the group on their arrival an assists them to go to their fina destination.

RED CHINA CARES FOR 67,700,000 CHILDREN IN STAT NURSERIES TO FREE MOTHER FOR 'ACTIVE' WORK

HONG KONG — State nurseries a caring for 67,700,000 children in Re China while their mothers are work, according to the Communi New China News Agency.

The agency stated that the servic provided under Red China's peopl commune system, frees mothers fro household "drudgery" and allov them to take an "active part" work and study.

BISHOP WALSH, LAST U.S. CATHOLIC MISSIONER IN RE CHINA, IS MOVED FROM SHANGHAI PRISON TO HOSPITAL

HONG KONG — Bishop James Walsh, M.M., last U.S. Catholic mi sioner in Red China, has been mov from a Communist prison to a Shan hai hospital, according to a repo received here.

According to the brief report, received from a reliable source in Shanghai, the Bishop was moved on February 2. It said that he was not well, but did not disclose the nature or seriousness of his illness.

Neither the Shanghai prison, where the Bishop was detained, nor the hospital, where he is presently residing, was identified in the reports.

The report was the first news received here that Bishop Walsh had been moved to a prison after having been held under "house detention" for weeks following his arrest in October, 1958, by the Reds. In December the Communists announced that he had been arrested for violations of unspecified Chinese laws.

Since the announcement of his arrest the U.S. State Department has been pressing the Chinese Reds for information concerning his whereabouts, but could learn only that he was "under investigation." U.S. officials were told, moreover, that the investigation is "an internal Chinese matter and none of their business."

These results of the latest State Department efforts were reported in a letter to Rep. Thomas J. Lane of Massachusetts from Acting Secretary of State Christian A. Herter. The letter was recently made public by Rep. Lane, who has sent inquiries to the State Department in the past on behalf of Bishop Walsh.

State Department efforts were undertaken principally by Jacob Beam, U.S. Ambassador to Poland, in his continuing talks in Warsaw with the representative of the Red Chinese government, Wang Ping-nan.

In his letter Secretary Herter promised that the State Department will "never cease its efforts to obtain the release of Bishop Walsh" and four U.S. civilians who are being held "as political hostages" by the Chinese Communists.

The Secretary said Ambassador Beam "will be under continuing instructions to press the Chinese Communists for any information concerning Bishop Walsh at future meetings at Warsaw."

Before his arrest last October Bishop Walsh had repeatedly asserted his intention of remaining in China as long as possible, despite Communist harassment. He said he believed that his presence gave moral support to Chinese Catholics resisting Communist persecution.

The Bishop has been under virtual house arrest since 1953. Until 1951 he had served as executive secretary of the Central Catholic Bureau, which coordinated Catholic missionary, cultural, welfare and educational work in China.

In 1951 the Communists forced the closing of the bureau and later moved Bishop Walsh to Christ the King rectory in Shanghai.

A native of Cumberland, Md., he was one of the first Maryknoll Fathers to go to China in 1918. He was consecrated a Bishop in 1927 and served as Superior General of the Maryknoll Fathers from 1936 to 1946. He returned to China in 1948, a year before the Communists took over the country.

VATICAN CITY DAILY HITS RED CHINA LABOR COMMUNES

VATICAN CITY — L'Osservatore Romano, Vatican City daily, has denounced the Communist Chinese labor communes in an editorial.

"As Christians we must rise up against the annihilation of man's personality, created in the image and likeness of God. And we must denounce the brutal and total negation of the rights of individual conscience," it said.

The editorial noted that the new labor system deprives children of a family education and makes the practice of one's religious life practically impossible. Every hour of the day is so controlled that the "point has even been reached of forbidding the celebration of public Mass to prevent workers from being distracted from productive work."

"The faithful are advised to pray in private," the paper reported.

CHINESE ARTISTS SEEN RESTRICTED UNDER RED REGIME

WASHINGTON — Chinese artists are forced today to work under Communist-imposed restrictions, a Chinese priest said there at an exhibition of paintings by refugee artists from his country.

Father James A. Chang declared that artists remaining on mainland China are "entirely restricted" in the practice of their art by the dictates of the Red regime.

Father Chang is director of the Institute of Chinese Culture, where the first three 1959 exhibits of contemporary Chinese painting is now unde way. The other two will be in Ma and November.

Included in the current exhibitio are paintings by five refugee artis now living on Taiwan. Proceeds fro the sale of the paintings will be us to provide scholarships for refug Chinese students to study in th country.

The Institute of Chinese Culture w founded in 1944 to "promote cultur and educational relations betwee China and the United States." sponsors courses and lectures c Chinese language and cultu and serves as a center f Chinese students and others in t Washington area.

ARTICLES ON 'FAMILY LIFE IN RED CHINA JOURNAL REFLECT YOUTHS DISSATISFACTION WITH COMMUNE SYSTEM

HONG KONG — Since the found tion of the "Peoples Communes" t Chinese Youth Journal, organ of t Communist Party has in Red Chi published numerous articles on fami life, in an attempts to reassure Yout dissatisfied with the new system.

In the January issue of the revie there is an article entitled: "T Family and Happiness." Odd enough the author of the article do not think the family is very importan "We must exhort our young friends he says, "against considering this su ject as of Primary importance. T most important thing is that th should put the revolutionary cau above everything else. They must n abandon the revolutionary ideal me

ly to find family happiness. "Happiness, above all individual happiness, like suffering, is merely something accidental.

In order to insure happiness between husband, wife and children "he says" the wife must go beyond the home, she must broaden her thought circle, she must put all her powers to the service of the battle. The wife must no longer rely for support upon her husband, she must no longer be content with the backward life of the small family and her love must be based upon the revolutionary cause, upon mutual aid, mutual progress. Family life must be adapted to social life.

The husband on his part must cease to regard himself as the head of the family. The woman that he married is his equal and he must consider the woman he loves as a comrade in work; he must see to her political progress; he must despect her work, encourage her to take part in social activities. The love of the husband and wife must be based upon their common revolutionary activity.

The collective life of the communes is very helpful to married couples, the author informs his readers, because of the habits of life that it engenders. It is an aid in the battle against individualism which is an inheritance from the feudal and bourgeois family. This collective life also aids the young to discover the true secret of happiness which is the revolutionary ideal. The cause of the revolution must be put above that of the family. It is not individual happiness that is to be sought. Love and affection must not be restricted to a small family circle.

If Communist youth seek family happiness they can find it, according to the Chinese Youth journal, in socialist society which offers such ideal conditions for true happiness!

INDIA

ELEPHANT BEARS RELICS TO SERVICE INVOKING AID AGAINST SMALLPOX EPIDEMIC

ERNAKULAM, India — A special prayer service to end the smallpox epidemic in this part of south India was preceded by a procession in which an elephant bore relics of a saint to the Catholic Church.

More than 10,000 people, many of them Hindus, followed a relic, held to be that of St. Sebastian, in procession to the Church of Our Lady of Mount Carmel. The relic was held by a local Catholic on the back of the elephant, an eight-footer. The animal, canopied and with its forehead covered by a gold-colored cover of studs, was steered slowly through the crowd by its Hindu keeper.

Local devotion credits St. Sebastian as a refuge in epidemics, particularly of smallpox. The devotion was held after the disease had claimed an estimated 100 lives here.

Before the procession, the relics were venerated overnight at the home of a local Catholic. A special shed was erected for those coming to pray, and a number of Hindus joined Catholics in visiting the relic.

The elephant, while a must in Hindu temple festivals, was a novelty for a Catholic devotion. As the beast came to the church, the reliquary was lowered from its back and taken to

the sanctuary. Then the special prayers invoking divine assistance were begun.

MOSLEM RAJAH BREAKS SECLUSION TO OPEN CHURCH HONORING MARY

HYDERABAD, India — The Nizam of Hyderabad, long time Moslem ruler here and reputedly one of the richest men in the world, broke a self-imposed retirement vow in order to pay homage to the Blessed Virgin Mary.

The Nizam, who was ruler of Hyderabad from 1911 until the state was merged into others in November, 1956, came out of seclusion to open a church in honor of Our Lady. Coming to Khairatabad, on the outskirts of the city, he formally opened the church and shrine dedicated to Our Lady of Health as a number of archbishops and bishops looked on. The Nizam was one of the main donors of the church, and it was he who laid the cornerstone on Christmas Day five years ago.

The opening ceremony was followed by the dedication, at which Archbishop Joseph Mark Gopu of Hyderabad officiated.

An admirer of Our Lady whose devotion stems from the mention of her in the Koran, the Nizam once composed a poem in her honor in Urdu, the language of most Indian Moslems. Until his retirement he used to go to the Hyderabad cathedral every year to attend the midnight Pontifical Mass on Christmas.

INDIA'S PRESIDENT ASSENT TO KERALA SCHOOL LEGISLATION ENFORCEMEN TO START 'SOON'

NEW DELHI, India — Preside Rajendra Prasad of India has give his necessary assent to the controve sial Kerala school bill, clearing th way for enforcement of the legislatio

Dr. Prasad's assent was announce by the Home Minister, Govind Ballal Pant, in a statement to the low chamber of Parliament.

In Trivandrum, Kerala's Educati Minister Joseph Mundasserry, said th provisions of the bill would be enforce "as soon as possible" under rul already being framed.

Mr. Mundasserry said that the "ju interests" of the private schools wou be safeguarded in carrying out th provisions of the bill and the priva schools should cooperate with th government.

The legislation is a watered-dow version of a bill passed 18 months ag in the Kerala legislature.

It will allow the government of th Communist-dominated area to tak over some private schools which th state considers to be poorly manage The place of Catholic schools in th measure's definition is still uncertai and will be known better when th law is enforced.

The bill says that most Catho schools in the Kerala state do n come under an exemption for so-call "minority schools."

The President's assent was deni to the earlier bill and his recommend tions were the subjects of the amen ments in the final version.

Possible contests involving the bill will now shift to the courts, where any private citizen can challenge the new law and appeal to the nation's Supreme Court for a ruling.

India's Catholic Hierarchy and lay organizations have repeatedly attacked the bill, even in its new form, as a threat to Catholic education in Kerala.

N.C.W.C. NEWS SERVICE CORRESPONDENT EARNS SCIENCE DEGREE

NEW DELHI, India — John P. Correa, who is N.C.W.C. News Service correspondent in this capital, has received his Ph.D. in science at the University of Delhi—reportedly the first Indian Catholic student to do so.

A fellow of the Indian Botanical Society, Dr. Correa's dissertation—on dwarf mistletoes—is entitled "Morphological and Embryological Studies of the Loranthaceae-Viscodeae." He conducted his research while working part time as UNESCO Natural Sciences Officer of the South Asia Science Cooperation Office in New Delhi.

INDIAN STATE OUTLAWS ANTI-RELIGIOUS ADS

MADRAS, India — A bill outlawing advertisement of anti-religious matter has been passed by the state legislature here.

It also bans publication of indecent posters.

The bill defined "objectionable advertisements" as also including matter intended to "outrage the religious feelings of citizens." It banned advertisements "blaspheming or profaning the religious beliefs" of any group of people.

Punishment for offences under the bill has a limit of one year's imprisonment or a fine up to about $200.

CARDINAL CITES INDIA'S HERITAGE OF 'SPIRITUAL PRIMACY'; SAYS MARIAN DEVOTION FOSTERS CONVERSIONS

ERNAKULAM, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, told students at a non-Catholic college here not to forget that the "primacy of the spiritual" has been a major feature of India's development.

India's sole Cardinal made the point at the Hindu-staffed Maharajah's College here in the course of his first visit to Kerala state since it came under Communist control.

In other speeches in Kerala, he emphasized the Church's interest in technical education, and asked Catholics to foster conversions through their Marian devotion.

He made the latter point in an address at ceremonies formally closing the Lourdes Centenary celebrations of the Latin Rite Archdiocese of Verapoly and the Malabarese Rite Archdiocese of Ernakulam here. He told the crowd of 25,000 on the lawns of St. Albert's High School that non-Catholics can be attracted to the Church by the devotion of Catholics to St. Mary.

Agenda for the Cardinal's two-week visit to Kerala included visits to institutions of the fourteen Sees in the State. On arriving here from Bom-

bay, the Cardinal was given an ovation by citizens of three municipalities. Replying to their welcome, Cardinal Gracias told them the Catholic Church is "supranational" in character. He added that the Church in India does not believe in doing away with ancient cultures. Christianity is an "absorbing religion," he said.

TIBETAN LAMA SEES POPE

VATICAN CITY — A Buddhist monk from Tibet, dressed in his traditional religious robes, was received in private audience by His Holiness Pope John XXIII.

The monk, or lama, Cohimed Rigdzin, who had come here from Calcutta, India, was accompanied on his visit to the Pontiff by three Indian Catholic seminarians studying in Rome.

The lama's visit to the Pope was not a first. About two years ago three Tibetan lamas took part in a general audience granted by Pope Pius XII.

U.N. ASKED TO PROMOTE BIRTH CONTROL ACTIVITIES

NEW DELHI, India — The Sixth International Conference on Planned Parenthood meeting here asked the United Nations to make birth control an integral part of U.N. activities.

A resolution addressed to the U.N. Secretary General requested that:

—The Food and Agriculture Organization combine a birth control campaign with its efforts to increase food production.

—The Human Rights Commission declare freedom of birth control propaganda to be among the bas human freedoms.

—The World Health Organizati provide birth control information part of its health program.

—The Economic and Social Cou cil consider birth control as a chi weapon to improve living standard

MALANKARA CATHOLIC IS INDIA'S FIRST WOMAN HIG COURT JUDGE

ERNAKULAM, India — Mrs. An Chandy, prominent Syro-Malanka Rite Catholic, sworn in as a justi of the Kerala Supreme Court, is first woman high court judge in I dia.

Born in 1905, Mrs. Chandy becar a lawyer in 1929 and was named district judge in 1948—the first w man in India to hold that office.

Mrs. Chandy was born a disside Jacobite Christian. She became Catholic after the late Archbishop M Ivanios, who had been Jacobi Metropolitan, came into communi with the Holy See and the Syr Malankara Rite was established, 1930.

KERALA'S EDUCATION LAW BOUND TO HURT CATHOLI EDUCATION, SAY CARDINA

MADRAS, India — His Eminen Valerian Cardinal Gracias, Archbish of Bombay, has stated that the e actment of the controversial Kera school bill is bound to hurt Catho education in that Communist rul Indian state.

At the same time the Cardi spoke out against the mounting ca

paign for birth control in this country.

The Cardinal's comments, made on his way home after a visit to the dioceses in Kerala, were the first reaction of the Hierarchy since India's President gave his assent to the bill.

The bill will allow the government of Communist-dominated Kerala to take over some private schools which the state considers to be poorly managed. It clearly prevents Catholic schools from coming under an exemption in the bill for so-called "minority schools."

The whole educational setup organized by the Catholic Church in Kerala, said Cardinal Gracias, would be affected by the law. Repercussions of its enforcement will be seen in other parts of the country, he prelicted.

The Cardinal, speaking at a public meeting, said that if Catholic schools and colleges are unable to give Catholic education, then the Church will suffer seriously.

After his two-week tour of Kerala, Cardinal Gracias said it is wrong to think that communism would establish itself only as an economic system. It is bent, he said, "upon scorching and stifling and ultimately eliminating" the peoples' religious instincts.

Commenting on the recent sixth International Conference on Planned Parenthood in New Delhi, Cardinal Gracias called the birth control campaign "morally unsound and suicidal."

It would recoil on the nation, he said, because it is a shortsighted policy. In the final analysis, the prelate added, the birth control campaign means depriving the country of the most beautiful part of its civilization, because no nation can flourish where the family and the home are not respected.

Meanwhile in Kerala, other reactions to President Rajendra Prasad's assent to the state school bill found a Catholic priest and a Hindu leader expressing their opposition. Again it was hinted that the bill would be challenged in the courts.

Father Luke J. Chittur, the manager of the Catholic high school system which would be affected by the bill, recalled that the Indian constitution gives minorities a right to conduct schools and said an earlier Supreme Court decision affirmed the position of Catholics as a minority group. It is on these points that the courts may be asked to rule in regard to the new bill.

In the event that the school bill is enforced, the priest said, Catholics could either join with other private school interests in closing their schools or they could forego the government financial grants and continue as minority schools.

There is no question at all, he insisted, of Catholics abandoning their right to educate their children in the proper manner.

As Father Chittur spoke, a spokesman of the Nayar Service Society, a powerful Hindu group, challenged the bill and said the schools conducted by his society would "never obey" the provisions of the law. He did not explain whether this meant that the Nayar schools would close down rather than submit.

If the Christians and Hindus cooperated, he said, the bill could never be enforced.

Kerala's Education Minister Joseph Mundasserry has ordered his department to draw up enforcement procedures for the law. He promised to allow the legislature to discuss the provisions of the enforcement.

The new bill was passed about three months ago. It is a watered-down version of a bill passed by the Kerala legislature eighteen months ago, but which was returned by President Prasad to the assembly with recommendations for changes.

ATTACKS ON CATHOLICS AND LOOTING OF CHURCHES ARE CONDEMNED BY INDIA PRELATE

AGRA, India — Archbishop Dominic Athaide of Agra has issued a pastoral letter here condemning attacks on Catholics and the looting of churches in villages of the nearby Mathura district.

He noted that last May a Catholic catechist was beaten and robbed and a chapel looted. In December, he said, St. Anthony's Monastery was similarly looted and a missionary and the wife of a catechist were beaten.

Behind these events, he declared, he saw the hand of a "fanatical sect." He said the campaign to intimidate Catholics has reached such a pitch that the faithful are afraid to give local authorities frank reports on the situation for fear of reprisals.

He warned that such incidents are in violation of India's constitution and said they harm the good reputation of the nation's leaders at home and abroad.

CATHOLIC EDITOR JAILED B INDIAN COMMUNISTS

ERNAKULAM, India — A Cath lic editor has chosen to serve o month in jail rather than pay a $ fine following his conviction for co tempt by the Kerala High Cou here.

He is Mathai Manjuran, editor the anti-Communist daily newspap Kerala Prakasam. The Red go ernment of Kerala charged him wi prejudicial reporting of street figh ing that resulted in the death of least five Catholics. The governme said his story was "intended to thwa the working of the judiciary."

Another Catholic daily, facing t same charge, apologized to the cou Mr. Manjuran refused to apologiz In his trial he charged that the state action against his newspaper w part of an attempt to choke off opposition.

Following his conviction, Mr. Ma juran appealed to the High Court f permission to have the case exami ed by India's Supreme Court Delhi. The High Court rejected h appeal.

The publisher of the newspap also was sent to jail on the sa charge.

INDIA REPORTED PREPARIN NEW LAWS TO CONTROL FUNDS OF RELIGIOUS INSTITUTIONS

NEW DELHI, India — Repo that India is planning legislation control the funds of religious bod have been officially confirmed here.

The confirmation came in the form of a statement in Parliament by India's Minister for Legal Affairs, A. K. Sen. He said the proposed legislation would deal with "certain matters" relating to Hindu religious institutions.

Earlied reports spoke of the legislation as intended to cover the funds of all religious groups. The reports stated that the goverment's idea is to invest the "idle" part of these funds in national development projects.

Mr. San said the proposed legislation has been accepted in principle by the Cabinet. He added that existing state laws on the subject would be supplemented wherever necessary by the central government's enactments.

A court in the State of Madhya Pradesh has already ruled against an attempt to apply individual state laws, known as public trust acts, to Catholic religious funds. The courts decision came in answer to lawsuits filed by several Catholic bodies, claiming that the funds of Catholic religious institutions should not be designated as trusts.

SOCIETY OF THE DIVINE WORD RECEIVES INDIAN MEMBERS

POONA, India — The first five Indian members of the Society of the Divine Word made their religious profession here in the presence of Father John Schuette, the Society's superior general.

The five took their final vows while Father Schuette was here during a tour of inspection of the Society's houses in India. The Divine Word priests are in charge of two dioceses in this country, those of Indore and Sambalpur, and conduct several other mission stations. But hitherto, the personnel has been entirely foreign.

INDIAN COURT CITES CATHOLIC BISHOP IN CRIMINAL LIBEL CASE

JASHPURNAGAR, India — Criminal charges of libel have been brought against a Catholic bishop here following a lawsuit filed by a Hindu.

A magistrate's court brought the charges against Bishop Oscar Sevrin, S.J., retired Bishop of Raigarh-Ambikapur. The prelate was earlier involved in a civil suit for libel filed by Boko Sardar, who claimed that he was defamed by false reports circulated by Catholics.

The plaintiff had been a defendent in a previous case in which Madhya Pradesh Catholics prosecuted him for desecrating a Catholic church.

Mr. Sardar was convicted on the charge by a lower court, but a court of appeals reversed this verdict and released him with a stern warning.

He later charged that various Catholic publications—including a book written by the Bishop—cited the verdict of the first court in finding him guilty even though the conviction was reversed.

VOWS FIGHT ON CHRISTIAN CONVERSIONS IN INDIA

NEW DELHI, India — An Indian extremist organization, the Rashtriya Swayam Sevak Sangh, has vowed to "check" the activities of Christian missioners in this country.

It included the anti-missionary plan in a three-year campaign to increase its membership.

An organization of fanatic Hindu elements with a membership estimated at over 50,000, the Sangh asked its branch units to halt conversions of people to Christianity. It further asked them to "control" the activities of missioners, particularly in Madhya Pradesh state.

NUN IS ONLY CATHOLIC MEMBER OF INDIAN EDUCATION GROUP

BANGALORE, India — A Catholic nun has been named by the Mysore state government as a member of its committee on secondary education.

She is Mother Louisa Colaco, headmistress of the St. Joseph's convent in Belgaum. She is the only Catholic on the 33-member body.

The committee was formed to advise the Mysore government on problems of secondary education.

ARCHBISHOP OPPOSES INDIAN STATE'S DIRECTIVE REGARDING BIRTH CONTROL

MADRAS, India — A Madras state government directive requiring Catholic doctors and nurses to give "full reasons" for their conscientious objections to participation in the state's birth control program has been attacked by a prelate here.

Archbishop Louis Mathias of Madras said that conscientious objection by its very nature is a matter of conscience. He pointed out that even under the compulsory military service law, a citizen is not required to st his reasons for his conscientious obj tion.

CARDINAL GRACIAS WARN INDIA IS LOSING HER RELIGIOUS BACKGROUND

MADRAS, India — His Emine Valerian Cardinal Gracias has war that India, in her rush for mate progress, is losing her religious herita

The Cardinal Archbishop of Bo bay, speaking at a public meet here, said that religion is the r wealth of India. He added t Indian Catholics more than any else are called upon to safeguard t wealth.

Cardinal Gracias also warned t the country's youth are ill-equip to meet the growing Commu challenge. He said young men a women seek "intellectual advan ment" without having any ligious background. The Cardi warned that communism presents intellectual challenge but also has inherent danger of ultimately elimin ing religious faith.

The Cardinal condemned "spiritual vacuum" that he said fil the minds of many Indians tod However, he declared that Indi masses are still religious.

Calling attention to the atta being made on youth by bad mov and books, Cardinal Gracias s India's reputation for moral truths not being safeguarded. But he s the Indian people, especially in ru areas, still hold sacred their fam life. However, he questioned h long this could be preserved in face of materialism.

Turning to the economy of the country, the Cardinal said that India's problems would not be solved by five-year plans alone. He quoted the late Pope Pius XII who had said, "After all, the economic problem can be solved only by international collaboration." And Cardinal Gracias added that often the economic problem is mixed with the political problem and this affects the economic problem itself.

Cardinal Gracias concluded by calling on Indian Catholics to take a great interest in public life.

PROTESTED KERALA SCHOOL EXAMS POSTPONED FROM MAUNDAY THURSDAY

TRIVANDRUM, India — Catholic newspaper protests against holding public school examinations on Maunday Thursday in Communist-governed Kerala state have resulted in their postponement until after Easter.

Two Catholic dailies, Deepika and Malabar Mail, published editorials against the Kerala education department's scheduling of examiniations on Maunday Thursday, a public holiday in Kerala.

CARDINAL SEES KERALA REDS SEEKING CAPTURE OF ALL INDIA; KHRUSHCHEV HAILED BY ENVOY

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, declared here that the Communist regime in Kerala state is parading an innocent reform program as part of a move to capture all of India.

Addressing the Bombay Catholic Association shortly after returning from a tour of Kerala, Cardinal Gracias said he believes the present Red regime in Kerala, with help from outside the guidance of the Indian Communist politburo, is preparing to serve as a springboard for the rest of the nation.

He added that the Communists are working under guise of a program for the economic well-being of Kerala—but that they will not show the face of their real plans until they are sure of capturing the whole of India.

Bombay's Cardinal asserted that the Kerala Communists accept no parliamentary democracy, but will retain the pariamentary machinery until they can cast out democracy lock, stock and barrel.

Speaking specifically of the recently passed Kerala legislation to enable the government to take over private schools, Cardinal Gracias said the education act hangs like a sword of Damocles over Kerala's Catholics, whose school system is the largest in the state.

With the Catholic schools deprived of freedom in the choice of teachers, and thus forced to accept teachers who might be Communists or unbelievers, he said, the very purpose of their existence can be defeated. Cardinal Gracias called the situation a grave issue which not only the Church in Kerala but the whole of Catholic India must somehow solve.

Turning to the state of the Church in Kerala, the Cardinal said Catholic and private, couldn't be more vigorous. Public manifestations of piety are undertaken without hesitation now

even more than previously, he said. And he said that in Kerala as elsewhere, there are enlightened Catholics who feel that all is not well with the Church and who hope for cultural, social and spiritual reforms.

PRIEST ELECTED TO INDIAN CITY COUNCIL

KUMBAKONAM, India — A traveling missioner has been elected to the municipal council of this predominantly Hindu city.

He is Father M.P. Chinnappar, known as the "Missionary-on-Wheels" because of his part in beginning a preaching program carried by an automobile.

Father Chinnappar was elected to a seat in the council formerly occupied by Mother Rachel, of the Missionary Sisters of Mary Immaculate.

With the permission of Bishop Daniel Arulswami of Kumbakonam, the priest, a bearded figure in his sixties, was induced to file an eleventh-hour nomination paper. The four previous candidates, including two Hindus, withdrew their candidacy to make Father Chinnappar's election unopposed.

HOSPITAL MADE TRAINING CENTER

MANGALORE, India — A Catholic hospital here has been recognized as a training center for students learning medicine at a nearby-Catholic medical college.

The University of Karnatak gave the status of an approved training center to Father Muller's hospital, which includes a leprosy clinic, a tuberculosis sanatorium, a maternity ward and surgical and medical wings. It is named after a missioner who pioneered Catholic medical aid here.

PRELATE CHALLENGED INDIAN STATE ORDER ON BIRTH CONTROL; DEFENDS CONSCIENTIOUS OBJECTION

MADRAS, India — The Archbishop of Madras and Mylapore has issued a sharply worded note challenging a Madras state order on the subject of birth control.

The statement of Archbishop Louis Mathias, S.D.B., followed an order by the state's director of medical services apparently veering away from the earlier policy of allowing Catholic physicians and nurses in the service of the state to take no part in its birth control program on "conscientious grounds."

Under the new order, district medical offices are instructed to:

1. Furnish the names of women doctors who have "expressed conscientious objections to be trained in family planning techniques and to serve in family planning clinics."

2. Adduce "full reasons for their conscientious objections."

Archbishop Mathias gave a three-part explanation of the moral, divine and ecclesiastical arguments against artificial birth control. But before doing so, he challenged the government procedure in attempting to force citizens to reveal "matters of conscience."

Conscientious objection, he said, is by its very definition a matter of conscience, and thus it should be enough

to state it as such. The prelate noted that even under the law of compulsory military service, a citizen is not supposed to have to explain the reasons for remaining out of the service if he does so because of conscientious objections.

The Archbishop's statement coincided with a report issued by the Madras Family Planning Board, which works in close collaboration with the government. Explaining the progress of the sterilization efforts, the board said since the start of the program more than 2,700 operations have been performed. Of these, 666 were on men.

The board said the Madras regime is also trying to help those who "might feel shy" about going to a government hospital for the operation. Accordingly, it named a list of approved private doctors in the city to whom people can go for the treatment. For every operation done by them, the Madras government pays them about six dollars besides the expenses for the operation.

Last July, the Catholic Association of Madras charged that the government program was being foisted on ignorant Catholic mothers without their consent. The Association published cases of Catholic women going to government hospitals for confinement being subjected to the operation without their permission.

VISITING REDS TOLD IN KERALA KHRUSHCHEV INDIA'S FRIEND

COCHIN, India — K.P.S. Menon, Indian Ambassador to the Soviet Union, told a visiting Soviet government delegation here that Russian Premier Nikita Khrushchev has always been a good friend of the Indian people.

M. Menon spoke at a dinner given in honor of the delegation by E.M.S. Namboodiripad, the state of Kerala's Communist Chief Minister.

In response to Ambassador Menon's remarks, N.A. Mukhitdinov, head of the Uzbekistan Communist party and a member of the Praesidium of the Central Committee of the Communist party of the Soviet Union, asserted that the Soviet government and people will do their utmost to continue strengthening friendship between India and the USSR.

INDIA'S CARDINAL, BISHOPS THANK GERMAN YOUTH FOR $72,000 DONATION

DUESSELDORF, Germany — The German Catholic Youth Association has received letters from His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, and seventy Indian bishops thanking its members for their charitable activities in favor of India.

The association collected 300,000 German Marks (about $72,000) to help Catholics in India. The money was distributed among seventy Indian Sees, where it was used to build hospitals and houses for the needy.

RESIGNATION OF KERALA STATE'S RED GOVERNMENT FOR FINANCIAL 'IRREGULARITIES' IS DEMANDED

TRIVANDRUM, India — A Catholic is leading a campaign here demanding the resignation of Kerala state's Communist government following charges of "irregularities" in its fiancial dealings.

P.T. Chacko, Catholic head of the opposition Congress party, led party members in a walk-out from the state was joined by other opposition parties.

The walk-out followed what opposition leaders described as a breach of promise by the state's Comunist Chief Minister, E.M. Namboodiripad. They said that the Chief Minister had promised to release a report of a committee investigating a government rice purchase prior to the introduction of this year's budget.

When Finance Minister C. Achyutha Menon introduced the budget before releasing the report, Mr. Chanko led the opposition walk-out.

Later the government released the report of the investigating committee, headed by a Hindu judge, but stated that it did not accept its findings.

The findings reported several irregularities in a rice purchase deal costing the state a financial loss of more than $21,000. The commission said that a Communist merchant, from whom the rice was bought, was paid more than the market price for rice of poor quality.

In New Delhi a Kerala member of the national Parliament charged the state's Communist party finances.

LEONARD CHESHIRE TO MARRY FELLOW WORKER FOR SICK, MAIMED; HOME OPENING IN NORTHERN INDIA

DEHRADUN, India — Group Captain Leonard Cheshire, British flying ace who since World War II has devoted himself to the care of the needy sick, is to marry Mrs. Sue Ryder, a war widow known for her work for survivors of nazi concentration camps, it was revealed here.

Captain Cheshire and his fiancee have been in this city in the foothills of the Himalayas readying the latest Cheshire Home for crippled and incurably sick. The Dehra Dun establishment, to be headquarters of the Cheshire movement, eventually is to house 600 invalid and aged people in cottages. The first residents—12 crippled Poles who survived nazi concentration camps, and eleven crippled children—are to be resettled shortly.

Captain Cheshire and Mrs. Ryder, both converts to the Catholic Church, plan to marry this summer. The captain, holder of the Victoria Cross, Britain's highest award for bravery, is 42. Shortly after his conversion in 1949, he was divorced from Constance Binney, American actress who had been married twice before and whose second husband was still alive. Mrs. Ryder is 36.

INDONESIA

CHRISTIAN TRADE UNIONS LEADER VISITS INDONESIA

DJAKARTA, Indonesia — Auguste Vanistendael, secretary general of the International Federation of Christian Trade Unions, left here following a brief visit to Indonesia as the guest of the Catholic supported Panjatsila trade union.

During his visit Mr. Vanistendael met with leaders of various Indonesian trade union movements, toured several factories and was taken through the new Biro Sosial, social study and training center established by the

Panjatsila at the port town of Semarang.

WITH BICYCLE, GUITAR, NO FUNDS INDONESIAN HAS PUMPED THROUGH TWENTY-SIX NATIONS LEARNING ABOUT YOUTH WORK

NEW YORK — Petrus Jericho Loemakeki, goes about it the hard way—gathering information he wants.

Petrus is chairman of the Catholic Youth Sports Society—membership 2,000—in his home town of Makassar nestled in the Celebes Islands. He wanted some information on how to improve and expand activities of Catholic Youth Sports Society, so he simply hopped on his bike and was off on his quest of knowledge.

By the time he arrived here in a snowstorm, Mr. Loemakeki had pumped 17,000 miles and had cycled through twenty-six countries. It took him nine months, but the exercise was highly beneficial, he said.

Word of his impending arrival preceded him here, so Msgr. Harold S. Engle, director of the Catholic Youth Organization of the New York archdiocese, was out in front of CYO headquarters in the snow to greet Mr. Loemakeki. The two chatted about the CYO operations here and Mr. Loemakeki asked many questions. The knowledge he obtained was stored away with other information he had gained in talks with youth work leaders in the other twenty-five countries. He said all this will stand him in good stand when he gets back to Makassar and the Catholic Youth Sports Society.

Mr. Loemakeki disclosed that he started out from his Celebes Island home on May 6, 1958, and without any funds. He carries a guitar with him and serenade bystanders along his way to gain funds for food, lodging and transportation over areas where he can't cycle—such as oceans.

He visited Burma, India, Thailand, Pakistan, Afghanistan, Turkey, the Middle East and Europe. He said that while in Rome he had an audience with His Holiness Pope John XXIII. Mr. Loemakeki said he planned to pedal his way across this country, visiting CYO groups and their leaders, then go on to Australia and Japan before cycling back to Makassar by next Christmas. He estimated that is some ten months and 7,000 additional miles away.

FARM PROBLEMS DISCUSSED BY JAVA PRIESTS, LAYMEN

SEMARANG, Indonesia — Some 300 priests and laymen have reviewed the problems of farm labor and cooperatives in the Apostolic Vicariate of Semarang in central Java.

The three-day conference took place at the minor seminary of Mertojudan. It was held under the guidance of Jesuit Father J. Djiktsra, representing Bishop Albert Soegijapranata, S.J., in matters concerning Catholic Action and Social Action in the vicariate.

The group discussed the establishment and expansion of farm laborers' organizations of men and women. It also looked into the founding, managing and coordination of production, consumption and credit cooperatives.

INDONESIAN CATHOLIC PARTY HEAD SAYS HE IS NOT OPPOSED TO NEW VERSION OF 'GUIDED DEMOCRACY'

DJAKARTA, Indonesia — Ignatius Kasimo, chairman of Indonesia's Catholic party, said here he does not object to the latest version of President Achmed Sukarno's "guided democracy" which is based on a return to the 1945 constitution.

Mr. Kasimo's views were contained in an interview published in the Catholic newspaper, Penabur.

The Catholic party leader had opposed an earlier version of the President's "guided democracy" plan based on cooperation between the country's four major parties. This gave the Communists an important role in government.

President Sukarno's "guided democracy" plan was launched following his proclamation of a state of siege in 1957 which is still in force. In 1958 full scale civil war broke out, with anti-government forces demanding formation of a government free of all Red influence.

In opposing the first version of the "guided democracy" plan, Mr. Kasimo noted that he did not want Indonesia to become a second Hungary (a Communist satellite). He said that newest version involving a return to the 1945 constitution is the best possible way of solving the nation's problems at present.

He declared that the new version would be very good if there were a return of the spirit of the war of independence from the Netherlands after World War II, when leaders and people were willing to sacrifice their personal interests for the common good.

He pointed out, however, that the the 1945 constitution does not contain a guarantee of human rights and expressed the fear that this might lead to some discrimination between religious groups. He noted that the government has said that it will put into force a document dating from two months before national independence which states that the Indonesian Republic will be based on "belief in God, with Moselms being required to follow Moslem law." About 90 per cent of Indonesians are Moslems.

Going back to the 1945 constitution would give Indonesia a form of government similar to that of the United States, with the president and his cabinet having executive power. However, the president would appoint more than half the members of the Parliament.

Current opinion here is that the army is supporting the President's new proposals. The Communists have shown no enthusiasm for the plan, but are not opposing it openly. As a result, it is expected that the new "guided democracy" will be accepted in a few months.

Meanwhile, the army has disclosed new outbreaks of rebellion in North Celebes and West Sumatra. The army said it broke up the rebel drive in a week.

INDONESIAN WOMEN SEEK PARDON FOR 14-YEAR-OLD CHINESE GIRL

DJAKARTA, Indonesia — A Catholic women's group has asked President Achmed Sukarno to pardon a Chinese girl sentenced to five years in prison for stealing a small piece of cloth.

The group called Wanita Katolik (Catholic Women) met at Magelang in Central Java. Among the meeting's actions was the appeal for the 14-year-old girl which was contained in a letter to the President. The women said the severity of the punishment was not in accordance with the crime.

CARDINAL CITES INDONESIA'S SOUND EDUCATIONAL POLICIES AS EXAMPLE FOR AUSTRALIA

SYDNEY, Australia — Tribute to a predominantly Moslem nation's sound educational policy was paid here by Australia's Cardinal, who denounced his own country's shortcomings in the way of assistance to private schools.

His Eminence Norman Thomas Cardinal Gilroy made a pointed comparison between the state's dealings with denominational schools in a Moslem nation, such as Indonesia, and in a Christian country, such as Australia.

The Archbishop of Sydney noted that Indonesia, by paying the cost of the education of all its children with state funds, teaches a lesson in justice that Australian governments have so far failed to learn. He said:

"Citizens of Australia were interested to hear recently that the Prime Minister and Minister for External Affairs accepted an invitation to visit Indonesia." He added:

"They will find there that the government of that nation, faced with countless problems, teaches a lesson in justice that governments in Australia have failed to learn.

"In Indonesia the government does not treat as outcasts, so far as education is concerned, children of that nation who attend schools in which God is given the chief place. The cost of the education of all the children of the nation is paid from funds allocated for education.

"This predominantly Mohammedan oriental nation," Cardinal Gilroy stated, "teaches a lesson in justice and Christian charity to our nation that glories in its democracy and western civilization. May we learn the lesson soon."

DENY CLAIMS THAT INDONESIA IS SEIZING CHURCH PROPERTY

MANILA, Philippines — Indonesian embassy officials here denied as "insulting and defamatory" statements from a Filipino Senator claiming that the Indonesian government has ordered seizure of Church property in that nation.

The denial came in response to a Senate speech made by Sen. Roseller T. Lim of Zamboanga, who is cosponsor of a bill aiming at restricting the number of foreignborn educators in Filipino schools, particularly mission schools.

In his speech Sen. Lim attempted to win support for his bill by demonstrating that other Asian countries are taking steps to limit the activities of foreigners, arguing that the Philippines should do likewise.

He claimed that Indonesia had denied entry visas to three Filipino missioners, adding that Indonesian President Achmed Sukarno has decided to confiscate Church property in his country.

The Indonesian embassy denied the Senator's claim, saying that the three Filipino priests were not denied visas, but on the contrary "received Indonesian service visas on January 31, 1959 . . . and left Manila for Djakarta on February 8."

The embassy also dismissed Sen. Lim's claims that President Sukarno has ordered seizure to Church property in Indonesia "as untrue and therefore insulting and defamatory."

"Relations between the Indonesian government and the Catholic Church in Indonesia have always been, and still are, very cordial and harmonious," embassy officials declared, adding:

"A number of Catholic seminaries, schools and other institutions have been built with the help of government funds. Indonesian Church authorities have also recognized that government subsidies to Catholic schools and institutions are far better than in many Catholic countries."

The statement concluded by saying: "These cordial and harmonious relations existing between the Indonesian government and the Catholic Church have been tested during the struggle for independence, in which the Catholic population of Indonesia together with Moslem and other religious groups, fought side by side with government forces against the former colonial rulers."

JAPAN

JAPANESE DIPLOMAT A CONVERT

ROME — John Ishikawa, commercial attache at the Japanese Embassy here and his wife, Clara, have been received into the Catholic faith.

The couple met during the war. After it was over they returned to Japan and became Protestants. They then took Catholic religious instruction for about two years before their baptism, although their daughters Anna Maria, 8, and Maria Pia, 6, were baptized in 1956.

JAPANESE RECEIVED EIGHT MILLION POUNDS OF CRS-NCWC RELIEF SUPPLIES DURING 1958

TOKYO, Japan — Catholic Relief Services-National Catholic Welfare Conference brought more than eight million pounds of relief supplies to Japan in 1958.

In his annual report to the hierarchy, Harold Cook, director of the CRS-NCWC program in Japan, said the supplies were valued at more than one million dollars.

The shipments consisted mainly of rice, wheat flour, powdered milk, processed cheese, corn meal and used clothing.

CARDINAL AGAGIANIAN VISITS JAPAN IN WIND-UP OF VISIT TO FAR EAST

TOKYO, Japan — His Eminence Gregorio Pietro XV Cardinal Agagianian, winding up his turn of the Far East, plans visits by plane to Fukuoka and Nagasaki in southern Japan, then to Osaka and Kyoto.

The Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, arriving here from Seoul, Korea was met at International Airport here by several hundred priests and faithful, led by Archbishop Maximilien de

Furstenberg, Apostolic Internuncio to Japan, and Archbishop Peter Tatsuo Dot of Tokyo. Also in the delegation was Bishop Paul Yamaguchi of Nagasaki, a former pupil of the Cardinal in Rome.

The Cardinal's eight-day itinerary in Japan included an audience with Emperor Hirohito, a visit to the Japanese Ministry of Foreign Affairs, and a reception in his honor at the Embassy of Lebanon, the country in which the see of the Armenian-Rite Patriarch of Cilicia is located.

TWO JAPANESE RECEIVE SCHOLARSHIPS FOR STUDY AT GERMAN UNIVERSITIES

TOKYO, Japan — A lecturer and a student at the Jesuit's Sophia University here will spend the next two years studying at German universities.

They are Hiroshi Nakamura, lecturer in economics, and Naoji Kimura, a senior majoring a German literature. They received Erhard Scholarships established at Sophia last fall by Dr. Ludwig Erhard, Vice-Chancellor and Minister for Economic Affairs of the Federal Republic of Germany.

The scholarships provide transportation, tuition and living expenses. Leaving for Germany this summer, Mr. Nakamura will study at the University of Bonn and Mr. Kimura will attend the University of Munich.

YOKOHAMA FIRE VICTIMS GET CRS RELIEF GOODS

NEW YORK — Surplus wheat flour and powdered milk was provided to victims of a Yokohama, Japan, fire that left 350 members of ninety-one families homeless.

Catholic Relief Services-National Catholic Welfare Conference announced the relief aid that was arranged by Harold F. Cook, mission director of CRS's Tokyo office, and Father John Doi, pastor of the parish where the fire occurred. The supplies were part of relief goods sent to Japan by the CRS distribution program, which is financed by American contributions.

JAPAN'S ECONOMIC RECOVERY DRAWBACK TO CONVERSIONS, VETERAN MISSIONER SAYS

COLLEGEVILLE, Minn. — Japan's gigantic postwar economic recovery has been a major factor in making it "increasingly difficult to reach and convert the Japanese people," a veteran missioner said here.

Current problems in bringing Christianity to modern Japan were explained at St. John's Benedictine Abbey here by Father Aloysius Michels, O.S.B., a missioner in Japan for the past decade.

"Japan has made an economic recovery greater than that of West Germany in the minds of many observers," the missioner said, "and the result seems to be a resistance upon the part of the people to Western ways, including our Christian religion."

He stated that because the Japanese people sometimes work fourteen hours a day, they have little time for religion in their life, and they prefer to continue their centuries-old Shintoism and Buddhism. He added that it is difficult for the Japanese to find time for

religious instruction when they spend more than half of every day earning a living.

A native of Tintah, Minn., Father Michels became interested in Japan when he was stationed there as a U.S. Army chaplain after World War II. After his discharge from service, he was assigned by the Benedictines to his present post at the mission parish of St. Anselm's in Tokyo.

When he first arrived at his post, the mission church, situated in a Tokyo factory building, numbered 200 Catholics. Now the parish has 1,200 Catholics who worship in a new church that was built in 1954.

Converts entered the Church at a rate of about 100 per year immediately after the second world war, Father Michels said, but the rate has fallen off in recent years because of the economic recovery and the people's reluctance to accept Western ways.

The missioner added that the Oriental way of looking at things is another difficulty in the work of making converts.

"The Japanese are only converted by facts and action," he said, "and the supernatural mysteries of our Faith are difficult to explain to them in the concrete manner which is necessary. They are an extremely practical people, and their material and economic success of the past decade has cemented their conviction in the superiority of their own culture and religion."

Asked about the size of Japanese families, Father Michels replied, "Only one and two children, and the Japanese birth rate, which was twice ours before the war, is now half. This is the result of the remarkable success of the state-planned birth control program which was initiated after the war."

"If a couple have more than one or two children," he continued, "they are subject to the ridicule and scorn of their neighbors, who accuse them of using more of the country's natural resources than is rightfully theirs."

"What the government and the people do not realize," he concluded, "is that in another decade or two Japan will be a nation of old people, and what appeared to be an economic necessity today will be economically disastrous in twenty-five years."

Father Michels, who has scheduled speaking engagements in various parts of the U.S., will be in this country for several months before returning to his Tokyo mission post.

CRS SENT 8,000,000 POUNDS RELIEF GOODS TO JAPAN IN 1958

TOKYO, Japan — Over 8 million pounds of relief supplies valued at $1,036,180.85 were brought to Japan by Catholic Relief Services-N.C.W.C. during the calendar year of 1958, according to the report of Mr. Harold Cook, director of the agency's Japan program.

The principal items imported were rice, wheat flour, powdered milk, processed cheese, corn meal and used clothing.

About 85 per cent of the relief commodities brought to Japan by Catholic Relief Service are distributed—together with similar items imported by Japan Church World Service and the American Friends Service Committees—through institutional channels in all

he prefectures in cooperation with he National Council of Social Welfare, . quasi-government organization close- y affiliated with the Ministry of Health nd Welfare.

The remaining 15 per cent of the rogram, amounting to over a million ounds during 1958, was conducted xclusively through Catholic channels. During the year a total of 329 priests nd 107 Brothers and laymen acted s local channels of distribution for Catholic Relief Services supplies.

KOREA

REDS STILL SEEK TO QUASH U.S. SERVICEMEN'S MORALE, SAYS ONCE-CAPTIVE BISHOP

PUSAN, Korea — Communists still eek to undermine the morale of U.S. ervicemen, even though the shooting var is ended, Bishop Thomas Quinlan, Vicar Apostolic of Chun Chon, told group of Americans here.

Speaking to servicemen attending haracter-guidance lectures, the Bishop — who was once a prisoner of war n North Korea—told his audience vhat they might expect from their Red captors if they are taken prison- r. He stressed the servicemen's code f conduct in the talks.

Bishop Quinlan later administered he Sacrament of Confirmation to even Americans. He was assisted at he ceremony by two Philadelphia riests, Father (1st Lt.) Edward J. Flatley, Pusan area command chap- ain, and Columban Father Michael McFadden.

Those confirmed were: John Trembath, Portland, Ore.; Richard Floyd, Harrisburg, Pa.; Eugene Burger, Denver, Colo.; Philip Fish, Stroudsburg, Pa.; Raymond Heiting, West Bend, Wis.; Avril Legg, Bushnell, Fla., and Mary McCabe, Baltimore.

CARDINAL THANKS AMERICANS FOR GIFT TO POOR IN KOREA

SEOUL, Korea — Two Americans here received a letter from His Eminence Domenico Cardinal Tardini thanking them for a spiritual bouquet and the donation of $6,602 collected for the Pope's charities in Korea.

The letter was written by the Vatican Secretary of State in the name of His Holiness Pope John XXIII and sent through Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea.

Recipients of the letter were Lt. Col. John K. Muller of Little Flower parish in Washington, D.C., and Miss Olga Mayer of Santa Rosa, Calif., who are respectively presidents of the Korean Council of Catholic Men and the Catholic Women's Club of Korea.

The money was collected by their two organizations at the second annual Catholic Charities Festival held in Seoul in October, 1958. It will serve to buy an ambulance for the use of victims of Hansen's disease (leprosy) in Korea.

THOUSANDS ASSIST AT REQUIEM FOR FATHER OF KOREAN VICE PRESIDENT

WASHINGTON, — One of the largest funerals ever held for a Korean Catholic layman was held for

Leo Chang, father of Korean Vice President John M. Chang, according to information received here by another son, Dr. Paul K. Chang.

Dr. Chang is an assistant professor of engineering at the Catholic University of America here. He said he was notified that more than 3,000 persons assisted at the Requiem Mass offered in Seoul's cathedral by Bishop Paul Ro, Vicar Apostolic of Seoul.

Mr. Chang, 81, is also survived by another son, Louis Pal, dean of the college of arts at the National University of Seoul. A daughter, Sister Mary Agnes, was the first Korean Maryknoll nun. During the Korean war she was captured by the Communists and is believed to have been martyred.

PUBLISHER OF CATHOLIC-OWNED DAILY IS INDICTED IN KOREA

SEOUL, Korea — Han Changu, publisher and president of Seoul's Catholic-owned daily, Kyonghyang Shinmun, has been indicated on a charge of instigating rebellion.

The charge was based on publication of a column by Chu Yohan, a Democratic member of the National Assembly, commenting on an article entitled "The Tyranny of the Majority" by Prof. F. A. Heremns of Notre Dame University in Indiana.

CARDINAL AGAGIANIAN HAILS 'VALOROUS' KOREAN PEOPLE, DURING TOUR OF THE NATION

SEOUL, Korea — His Eminence Gregorio Pietro XV Cardinal Agagianian inaugurated a week-long tour of Korea by paying tribute to the nation which gained "the high admiration of freedom-loving peoples throughout the world."

The Cardinal's praise for the "valorous" Korean people came shortly after he alighted from the plane which brought him from Taiwan on the fourth leg of his trip through Far Eastern countries.

A 19-gun salute and a full military honor guard welcomed the prelate who, as Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, heads the Church's administrative body in charge of its missionary activities throughout the world.

Prominent Church and government dignitaries were on hand to greet Cardinal Agagianian on his arrival at Seoul's airport. Heading the group, which included eighty priests, were Korea's Minister for Foreign Affairs, Cho Chung-whan, and Home Minister Min Pyonggi.

Also present were Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea, as well as the superiors of all missionary societies and religious congregations in the country, and representatives of the diplomatic corps.

Cardinal Agagianian and the Foreign Minister inspected the honor guard and stood at attention while a Navy band played the Korean national anthem and the papal hymn.

Thousands of Catholics waving Korean and papal flags braved rainy skies to cheer the Cardinal along the route leading from the airport to the

headquarters of the Apostolic Delegation in Seoul.

In an interview shortly after his arrival Cardinal Cardinal Agagianian expressed his "deep gratitude to civilian, military, diplomatic and religious authorities for their warm reception," and added:

"I am glad to have the opportunity to visit this land of valorous people. The purpose of my visit is to see at first hand the missions, the bishops, the clergy and the faithful to whom I bring the very special blessing of the Pope.

"This blessing is extended to the whole Korean nation which, by its struggle for freedom, has gained the high admiration of freedom-loving peoples throughout the whole world... May God always protect and render all the more prosperous the whole Korean nation."

During his visit the Cardinal, traveling by plane, rail and road was expected to visit the eight apostolic vicariates of Korea in the company of Msgr. Righi Lambertini. He was also scheduled to lunch with President Syngman Rhee of Korea and have a meeting with Vice President John M. Chang.

Cardinal Agagianian was due to fly to Japan from Korea, prior to winding up his month-and-a-half tour of the Far East and returning to Rome. The Cardinal's trip began with the First Marian Congress of Vietnam, where he served as the Legate of His Holiness Pope John XXIII, and later took him to Thailand and Taiwan.

HONOR GUARD, 19-GUN SALUTE BID FAREWELL TO CARDINAL AGAGIANIAN AT END OF 8-DAY VISIT TO KOREA

SEOUL, Korea — Korean Army and Air Force personnel stood rigidly at attention while a 19-gun salute boomed out in farewell to His Eminence Gregorio Pietro XV Cardinal Agagianian at the conclusion of his week-long visit to this country.

Thousands of Catholics joined Korea's Vice President John M. Chang, Church dignitaries and government officials in a final tribute to the Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, who flew to Japan on the final leg of his extensive tour of the Far East.

In a brief ceremony at Seoul's airport Bishop Harold Henry, S.S.C., Vicar Apostolic of Kwangju, gave the Cardinal a spiritual bouquet of Masses and Communions to be presented to His Holiness Pope John XXIII on behalf of Korean Catholics in answer to the Pontiff's request for prayers for the Church of Silence.

Before boarding the plane to Japan Cardinal Agagianian thanked government authorities for the facilities placed at his disposal during his visits to various mission centers. He also thanked United Nations and U.S. military authorities for their cooperation in supplying him with a plane for his tour of Korea.

Official receptions, religious ceremonies and public functions highlighted the Cardinal's eight-day visit. In

Seoul the prelate offered a Pontifical Mass in the city's cathedral and dedicated the new Church of the Immaculate Heart of Mary.

Included in the Cardinal's itinerary was a visit to Chinhae, on the southern coast of the country, for a meeting with President Syngman Rhee of Korea and Mrs. Rhee. The Cardinal presented the Korean chief of state with a gold medal commemorating the first year of Pope John's pontificate.

Traveling by rail and road whenever weather conditions did not permit him to fly. Cardinal Agagianian stopped over at Chun Chon where he visited the graves of three Columban priests killed by North Korean Reds in 1950.

The Cardinal also met 82-year-old Father Vedastus Poyaud, oldest missioner in the country. A veteran of 56 years in missionary work, Father Poyaud had never met a Prince of the Church before.

Replying lated to a welcoming speech by Catholics in Chongju, Cardinal Agagianian took the occasion to pay tribute to the United States for its help to underdeveloped lands and for what it has done for the preservation of freedom in the world.

Priod to his departure from Korea the Cardinal was the guest of honor at a reception for top government officials and representatives of the diplomatic corps given by Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea. He was also honored at a dinner given by Korea's Minister of Foreign Affairs, Cho Chung-whan.

NEW GUINEA

MISSIONER TO RETURN TO NEW GUINEA AFTER RECOVERY FROM POLIO

TECHNY — A missioner priest will soon return to his post in New Guinea after a successful 16-month struggle against polio.

Father Edward Baur, S.V.D., hopes to resume his educational work on the island of Kairiru, just off mainland New Guinea, by Easter, it was announced at the U.S. headquarters here of the Divine Word Missionaries.

Father Baur suffered a polio attack in November, 1957. His was the first case of polio in the first known outbreak of the disease in the history of New Guinea. The outbreak was checked by Salk vaccine, flown in from Australia.

Father Baur returned to the United States early in 1958 to recuperate. A native of Milwaukee, he was ordained in 1955.

CHURCH LEADERS BACK AUSTRALIAN PROJECT FOR UNIVERSAL LITERACY IN ENGLISH IN PAPUA, NEW GUINEA

ALEXISHAFEN, New Guinea — Church authorities here have pledged full support of the Australian administration's project to promote universal literacy in English throughout the Territory of Papua and New Guinea.

The Church's backing of the new program was revealed in a statement issued by Father John T. Feeley, S.V.D., education officer for the Apostolic Vicariate of Alexishafen.

"The Catholic mission of Alexishafen," he said, "welcomes and will give full cooperation to the administration's recently announced plan for universal primary education and for universal literacy in English."

The new educational plan was announced in the New Guinea capital, Port Moresby, by the administrator of the territory and Australia's top government official in the area, D.M. Cleland.

Mr. Cleland said that today less than half of the school-age children in the territory attend school. To remedy the situation, he added, no effort is to be spared in extending and developing administration schools.

Referring to the role played by the missions in the educational field, the administrator said: "It is recognized that the objective of universal primary education can be attained only with the good will and cooperation of the Christian missions."

Implementation of the administration's project, however, will present one serious difficulty. Universal primary education means "universal literacy in English," according to the plan, and English is to be taught in all registered and recognized schools.

The use of widespread vernaculars, extensively employed in mission schools to counter the multiplicity of tongues in New Guinea, will be temporarily permitted in the lower grades as a medium of instruction while children are being introduced to spoken English.

The plan also states that vernacular schools which do not teach English will be closed in 1960. Such schools, however, are now responsible for the education of over 90 per cent of the territory's student enrollment.

The decision to close them next year therefore leaves the administration with the alternative of either providing ample funds for mission teacher training programs, or of practically strangling primary education in the territory.

While pledging the Church's support of the administration's project, the education officer of the Alexishafen Vicariate also underscored several principles that will have to be considered in any successful implementation of the program.

Father Feeley noted noted that it would be pointless to insist on the universal use of English in schools without the assistance of an adequate number of English-speaking native teachers, well trained in the language.

He declared that Christian missions with their highly qualified staffs can train sufficient English-speaking native teachers for the program. He added, however, that the missions are handicapped by limited resources and will need considerable financial help from the administration.

Father Feeley also noted that in order to keep trained native mission teachers in the teaching profession, the administration will have to pay them a respectable salary comparable to that of native teachers in administration schools.

Father Feeley expressed the belief that the civil authorities will put these principles in effect. He noted that Mr. Cleland's statement promised "adequate financial support from the administration for the accelerated development of mission schools.

Mr. Cleland's statement further said that the administration would consider giving more financial assistance to native mission teachers, both in training and in service.

In this respect Father Feeley pointed out that unskilled laborers on plantations earn the equivalent on $225 a year. But, he said, the administration provides missions with a maintenance grant of $45 a year for each teacher in training, and a subsidy varying with the grade from $90 to $135 for each certified teacher employed in mission schools.

MISSIONERS ESTABLISH HEADQUARTERS AMONG DUTCH NEW GUINEA NATIVES WHO STILL ARE HEAD HUNTING CANNIBALS

FORT WAYNE, Ind — The first band of Crosier missionary priests has established a post in a swampy jungle area in Dutch New Guinea where cannibalism and head hunting still prevail.

Father Benno Mischke, Crosier provincial with headquarters here, who surveyed the area last year before sending out the missioners, commented on the hazards: "If you use your head down there, you won't lost it. And if you don't use your head—well why have it?"

The missioners' headquarters is at Agats in the Asmat region of southwest New Guinea. The superior is Father Frank Pitka, O.S.C., formerly at Our Lady of the Lake Seminary, Syracuse, Ind.

Father Delmar Hesch, O.S.C., formerly stationed at the Crosier Monastery, Onamia, Minn., has established himself in the village of Ajam. Because of a belief in spiritualism among the natives, Father Hesch thus far has been protested. The 1,300 natives of Ajam believe in a spirit world: that when a man comes from the sea to the west he has emerged from the spirit world and is entitled to respect. So when Father Hesche, accompanied by Father Pitka, came to the village, they were welcomed royally by the king, who even posed for a picture with them.

Two years ago, the government administrator of the area, hoping to develop patriotism among the natives, invited delegates from various villages to his headquarters for a celebration of the Dutch Queen's birthday. The day before the birthday party, delegates from upstream villages rowed in Ajam. They were to be overnight guests and next day continue down the river with with the Ajam delegates. But the Ajam natives started the birthday celebration early and that night, literally, had the visiting delegates for dinner.

Father Mischke said Father Hesch's first job will be to determine what kind of crops will grow in Ajam's muddy, boggy soil. He said the natives still live in the stone age, have no steel implements, spend most of their time foraging for food and have yet to learn about gardening.

PAKISTAN

NUN-PHYSICIAN LEAVES FOR MISSION POST IN PAKISTAN

PHILADELPHIA — A nun-physician, Sister Mary Regis Polcino, of the Medical Mission Sisters, has left

here to take over duties at Holy Family Hospital in Karachi, West Pakistan.

It's dream come true for the Sister-surgeon. She spent the last ten years in study and preparation for medical work. After graduating from medical college she did one year of intern-ship at St. Francis Hospital, Pittsburgh, and then returned to Philadelphia as a surgical resident at St. Agnes Hospital.

PHILIPPINES

BILL AIMED AT OUSTING MISSIONERS AS HEADS OF SCHOOLS IN PHILIPPINES IS INTRODUCED IN FILIPINO SENATE

MANILA, Philippines — A bill aimed at ousting from their posts the few missioners who head Filipino schools has been introduced in the Senate here.

The bill, requiring all heads of schools here be native born Filipinos, was filed by Sen. Roseller T. Lim, who introduced a similar measure during the last session of Congress.

Prior to the opening of the current session the Hierarchy of the Philippines, anticipating Sen Lim's move issued a statement saying that any legislation on the so-called "Filipinization" of schools would be against the nation's best interests.

If the bill comes to a vote, it is expected that it will be defeated by a large majority. During debate on the measure it was pointed out that more than 98 per cent of all schools here are already headed by Filipinos.

SIXTEEN SETS OF BROTHERS, ALL COLUMBAN MISSIONERS WORK IN THE PHILIPPINES

MANILA, Philippines — With the assignment of Columban Father Hugh O'Halpin to the Philippines, the number of Columban priests here who are blood brothers reached 16.

Father High O'Halpin's brother is Father Colum O'Halpin, who is working on Negros Island.

Also on Negros Island are Fathers Geoffrey and Thomas Revatto; Peter and Desmond Quinn, and John and Michael Doohan.

Assigned to the Columban parishes on Mindanao Island are Father Peter and Patrick Steen; Cornelius and Patrick Campion; Daniel and Francis Baragry, and Richard and Bernard Martin.

There are several groups of three brothers who are Columban priests, but none of these are working together in a single mission field. The Columban Fathers also have two Fathers Michael J. Geoghegan—not brothers.

PRIESTS IN PHILIPPINES MAKE VALUABLE ARCHEOLOGICAL FINDS

MANILA, Philippines — Three Dominican priests attached to Manila's University of Santo Tomas have made valuable archeological finds in the form of earthenware objects judged to be 1,000 years old.

The specimens were unearthed from a hill overlooking the sea in Batangas province, some 50 miles south of Manila. The priests who made the finds are Fathers Jesus Merino, cura-

tor of the university's museum; Alfredo Panizo, dean of the college of philosophy and letters, and Antonio Gonzales, the Dominican secretary general.

The items dug up from the hill include a blackish earthen jar eighteen inches tall and ten inches in diameter. In addition the priests found several smaller brown pots and a number of broken pieces of China. The specimens will be displayed at the museum of the University of Santo Tomas.

CATHOLIC WOMEN'S LEAGUE IN PHILIPPINES GIVES RELIGIOUS INSTRUCTION TO 87,645 CHILDREN

MANILA, Philippines — During the past year members of the Catholic Women's League of the Philippines have taught catechism to 87,645 children and 8,599 adults.

These figures were cited at the league's convention here.

In addition 1,500 marriages were validated during the year with the help of CWL members, who were also responsible for the conversion of 1,844 non-Catholics.

The CWL's 56,000 members also brought priests to the bedside of 1,148 dying persons. The CWL maintains sixty-five catechetical centers, eighteen kindergartens, five intermediate schools, seven high schools, three adult schools, eighteen medical clinics and four legal clinics.

Auxiliary Bishop Vicente P. Reyes of Manila, spiritual director of the CWL, presided at the convention meetings.

HOLY FATHER NAMES NEW NUNCIO TO PHILIPPINES

VATICAN CITY — His Holiness Pope John XXIII has named Archbishop Salvators Siino, Apostolic Nuncio to the Dominican Republic, to be Apostolic Nuncio to the Philippines.

The Archbishop has served in the Dominican Republic since October, 1953. During the two preceding years he had worked at the Vatican Secretariat of State following tours of duty at the nunciatures in Bolivia, Chile and Ecuador from 1937 to 1951.

Born in Capaci, Italy, on October 4, 1904, Archbishop Siino was ordained in 1930 and then won degrees in cannon and civil law in Rome. He taught literature and philosphy at the seminary of the Monreale archdiocese until he was called to a post in the Vatican Secretariat of State in 1936.

SISTERS TAKE POSTS IN FILIPINO MENTAL HOSPITAL

MANILA, Philippines — Four Filipina Sisters have taken posts in a hospital here to aid mental patients.

The four St. Paul of Chartres Sisters were given charge of women patients in the Philippine National Mental Hospital.

The Sisters are living on the grounds of the hospital in nurses' cottages donated by the Knights of Malta. They each receive a salary of $60 a month, and contribute $10 of this to the hospital. All four of the Sisters are registered nurses and two of them were formerly assigned to the Philippine Leper Colony at Culion.

TAIWAN

TAIWAN PRIESTS SUGGEST MEANS TO HALT DECLINING CONVERSION RATE IN FIRST MISSION SURVEY

TAIPEI, Taiwan — A more forceful lay apostolate, better training for catechists and more schools are among the means suggested by Taiwan priests to end the declining rate of adult baptisms here.

The suggestitons were made in a survey of missionary problems and methods conducted here by the Hua Ming Press, a bookstore and publishing house attached to the Catholic Central Bureau.

The survey, the first of its kind in Taiwan, was conducted by means of a questionnaire sent to all of the approximately 500 priests here by Father Albert Geusens, C.I.C.M., director of Hua Ming Press. Answers were received from about a hundred in time to be included in the survey report.

The questionnaire covered various aspects of the apostolate here, starting from the fact that there was a decrease in adult baptisms in 1957-58 (20,153) as compared to 1956-57 (25,338). The number of priests in the meantime have been increasing.

Twenty priests say that the decrease in annual conversions will continue, twelve state it is temporary and another twenty say that it will continue unless certain steps regarding the apostolate are taken.

In giving an explanation for the decrease in conversions, twelve priests state that those who were predisposed to enter the church have already been converted, and that for for the others new and greater efforts are required.

An equal number say that since priests now have large numbers of the already baptized to care for, there is less leisure for convert making—contacting and instructing.

Greater agreement is shown by priests in answer to a query regarding the principal reason humanly speaking, for conversions.

Thirty-four priests declare that the principal reason, is, the contacts by, or the example of, lay Catholics.

Visitations to homes is mentioned fifteen times as a reason for conversion, and personal contact by priests, catechists, and Sisters, is spoken of by some thirty priests.

In the matter of the influence of Catholic Welfare supplies on conversions, sixteen priest state that these supplies have no influence; an equal number say they have some. Others enter into the whole question of distribution methods and the possible harm done to the Church by being regarded as a mere relief agency.

Forty-nine priests are in favor of greater decentralization, and smaller parishes, more wide-spread missions. Only four priests unequivocally favor centralization and larger parishes.

In response to a question asking for suggestions, priests run almost the entire gamut of missionary methods.

Many call for a more forceful lay apostolate. Others ask for more schools at different levels. Some wish for greater unity of effort, reg-

ular meetings of Ordinaries and the clergy. More effort to foster a native clergy and native Religious; better formation and education of catechists; more attention to local dialects. These and other points are mentioned by one or more priests.

Suggestions concerning Catholic publications are many and varied, depending on the type of prospective converts or Catholics involved and their educational background.

There is a rather general demand for more short, cheap, attractive pamphlets, possibly with illustrations. Many priests feel that much could be done with widespread distribution of such brief leaflets.

The Hua Ming report states that a number of priests have written on certain specific subjects at length and promises a further release containing the full text of those passages deemed helpful or provocative.

TAIWAN TO SEE MOBILE EXHIBIT ON PRIESTHOOD TO FOSTER VOCATIONS

HSINCHU, Taiwan — The Jesuit Information Center here for the promotion of priestly vocations is preparing a mobile exhibition to show the work of the Catholic Church through its priests and Religious.

The center is taking the opportunity presented by the ordination of twelve Jesuit Scholastics (four Chinese and eight foreign) by Archbishop Joseph Kuo of Taipei on April 5 to launch the exhibition.

The ordinations will take place in the Church of the Immaculate Heart Heart of Mary here. (Hsinchu is one of the five civil counties forming the Taipei Archdiocese and is Jesuit-staffed under the direction of Msgr Eugene Fahy, S.J., of San Francisco.)

Father John Cheng, S.J., director of the information center, has invited all mission societies and religious congregations to participate in the exhibition.

The title of the exhibition will be "The Catholic Priesthood" and it will treat of various aspects of the priesthood—the priest as seen through the eyes of Catholics and non-Catholics, mankind's need for a pontiff, the priestly life and ideal, the priest's training. The lives of certain outstanding priests will be dealt with.

Because of the Communist take-over on the China mainland, the closing of seminaries there and dispersal of seminarians, it is necessary now to foster an indigenous clergy here on Taiwan. In view of the fact that some 90 per cent of the Catholics here are recent converts a great work of instruction and formation is required.

There is no major seminary here yet. There are no more than fifty minor seminarians altogether. However emphasis is being placed on seminaries and vocations.

New seminaries are to be built in the Apostolic Prefectures of Taichung and Kaohsiung this year. The middle schools for boys established in the Taipei archdiocese and Taichung and Kaohsiung prefectures within the last three years are aimed at fostering vocations.

The exhibition to encourage priestly vocations will first be shown in Hsinchu city and later moved to

Holy Family parish in Taipei. It will then be shown in successive parishes and districts at the request and invitation of the pastors and superiors.

STADIUM MASS HIGHLIGHTS CARDINAL AGAGIANIAN'S TAIWAN VISIT

TAIPEI, Taiwan — His Eminence Gregorio Pietro XV Cardinal Agagianian concluded his eight-day visit to Taiwan with a High Mass offered in the covered stadium of Taipei.

Nine bishops, 150 priests and some 8,000 faithful attended the Mass of the Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, who came to the Chinese Nationalist island while on a tour of the Far East.

The Cardinal's visit took him through all five ecclesiastical divisions of Taiwan, including the offshore Pescadores Islands. He celebrated Mass in six cities, inspected some 100 mission churches and met an estimated 50,000 Catholics.

Prior to his departure Cardinal Agagianian was honored at dinner by Generalihssimo Chiang Kai-shek, President of the Republic of China. He was also the guest of honor at a dinner given by Archbishop Antonio Riberi, Apostolic Internuncio to China, who is being transferred to become the Apostolic Nuncio to Ireland. The dinner was attended by Premier Ch'en Ch'eng, top government officials and members of the diplomatic corps.

Commenting on his visit Cardinal Agagianian said that it gave him the opportunity "to witness everywhere a free people freely expressing their religious convictions."

"What I have noticed here is truly impressive," he added. "It is a freedom which is also most fruitful in other fields of human endeavor."

CARDINAL AGAGIANIAN'S IMPRESSIONS OF THE CATHOLIC CHURCH AND THE PEOPLE IN FREE CHINA

TAIPEI, Taiwan — After a week long tour of Taiwan, Cardinal Agagianian expressed his impressions of Taiwan as follows: the missioners here have struck deep material and spiritual roots; the unity and universality of the Church are expressed by the diverse nationalities working together in charity; the clergy and the faithful are so devoted to the Vicar of Christ; the Church is flourishing under freedom.

As he was being driven from village to village in a car, His Eminence exclaimed, "This is more Catholic than the Roman countryside; there are more churches here than in the Roman countryside." After visiting these country churches and inspecting the big new churches and mission centers in the cities, he remarked, "these missioners are not building for a temporary stay but they have poured men and money into their mission fields so that they have struck deep roots both materially and spiritually as you can see from the solid Christian communities that they are developing."

In Taipei at a dinner for well over a hundred clergy given by Archbishop Joseph Kuo, CDD, (Archbishop of Taipei), the Cardinal very feelingly said, "In my visit here in Taiwan I

have been greatly impressed by the unity and charity of the clergy; I have found all Orders and congregations and all nationalities working together as of one mind and one heart for the glory of God and the spreading of the gospel to the people here. Likewise I have been deeply impressed by the sincere great devotion to the Holy See on the part of both the clergy and the faithful, truly here it may be said, 'Ubi Petrus, ibi ecclesia'!"

At a farewell dinner given to the Cardinal, diplomats and high Chinese government officials by Papal Internuncio, Archbishop Riberi, in his speech of thanks, Cardinal Agagianian said, "In my trip around this island which is well called in Latin, Formosa, (Beautiful), I have found it to be even 'more beautiful' (Formosior) in the Happiness and contentment that one finds in the people living under a government which recognizes the dignity of the individual human person."

In a Solemn High Mass at the Armed Forces Stadium in Taipei packed with more than 6,000 Catholics, Cardinal Agagianian, spoke to the Catholics saying, "Hold tight to your faith, sacrifice all else but not that. The conditions or your brethern on the mainland are a struggle between light and darkness, between happiness and sorrow but here in Taiwan you are under totally different conditions. The Church has grown and expanded tremendously and I hope that it will continue to grow. While I am greatly saddened by the conditions of the mainland, I draw great comfort from the Church here in Taiwan!"

BIRTH CONTROL URGED BY GOVERNMENT OFFICIALS IN TAIWAN

TAIPEI, Taiwan — A solidifying of thought that birth control is to be fostered in Taiwan was revealed in recent newspaper interviews with government departmental heads despite recent statements by high government officials that the Chinese government plans no official birth control program.

Official program or not, government agencies are now engaged in assisting private associations, such as the Family Planning Association of China, in the spread of birth control propaganda and instruction.

The estimated annual population increase in Taiwan of 3.3 per cent has given rise to cries of alarm by some leading figures in the government. Among these is 73 year old Dr. Monlin Chiang, the Chairman of of the Joint Commission on Rural Reconstruction, who is as an advocate of "birth control as the best means to cope with the population increase." Dr. Chiang is credited with the remark "In several rural areas, birth control has been very successful."

Chairman of the Foreign Exchange and Trade Control Commission, K.Y. Yin, was quoted in two newspaper interviews as urging the people to adopt birth control as a vital step in maintaining the economic stability of Free China.

The powerful voice that both of these men have in governmental affairs will certainly influence future policies in Taiwan. Dr. Chiang is a key member of the National Policy Advisory Board, while Yin is regard

ed in official circles as an expert economist.

In the week following these statements, the Foreign Trade Commission announced that during the past year Taiwan had exported 18 million dollars worth of rice. This rice alone is sufficient to support half again the present population of Taiwan, without taking into consideration the increasing annual production of rice and many other foodstuffs. Thus, the "danger" is not that the people of Taiwan will not have enough to eat, but that they will not be able to import many of the luxuries that some would wish. It should be borne in mind that Taiwan already has the second-highest standard of living in Asia.

The Family Planning Association of China was begun here in 1954, and since that time has given advice to some 44,000 families, according to a recent interview with the Association's Secretary-General, Mrs. Tze-kuan Shu Kan. Mrs. Kan is quoted as saying that her association, with the aid of such official agencies as the Joint Commission on Rural Reconstruction, the Provincial Health Bureau and the Provincial Social Affairs Department, is conducting a vigorous indoctrination campaign in nine major cities and countries on Taiwan.

This race-suicide campaign is being carried out by six young ladies employed by the Family Planning Association and assisted by over 500 nurses and social workers on a volunteer basis. During the coming years, the family planners propose to concentrate on one northern county to contact 223 villages there.

The superstitions of the people do not present any difficulty to the birth control campaign, according to Mr. Kan. If this is true and the Buddhists, Taoists and Moslems do not oppose birth control, it will leave only the Catholic Church presenting a united front against it. Significantly, the family planners report that the older generation steeped in the ancient tradition of Chinese family life and love of children, are generally opposed to a program which limits children.

Results obtained by the association were presented in a mass of statistics, citing the number of mothers instructed in their techniques, the various percentages of those with three, four and five children, etc. However, no difinite figures were given as to the number of women who have adopted the practice of birth control.

With Red China bent on crushing family life in her communes, Family Planning, if adopted on a large scale in Free China, could conceivably destroy every last vestage of the glorious traditions of Chinese family life and filial love.

THAILAND

CATHOLIC POPULATION REGISTERS MARKED INCREASE IN TEN YEARS IN PREDOMINANTLY BUDDHIST NATION

ROME — The Catholic population of overwhelmingly Buddhist Thailand has more than doubled in less than ten years, according to a mission publication released here.

Recent statistics indicate that the number of Catholics in that nation,

whose total population slightly exceeds 21 million, rose from 52,557 in 1949 to 106,326 in 1958. During the same period of time the number of catechumens under instruction for admission in the Church increased from 737 to 1,014.

The statistics were provided by Fides, mission news agency here. The agency also noted that the number of native priests in Thailand increased from sixty-three in 1949 to its present total of eighty-eight. At the same time the number of priests from various missionary congregations rose from fifty-seven to 144, due to a large extent to the closing of Red China to foreign missioners.

The total of native nuns registered a similar growth, rising from 278 in 1949 to 435 today. Forty-eight seminarians are currently studying for the priesthood, as against only eleven some ten years ago. In addition, 29,842 boys—including 278 minor seminarians—and 28,294 girls are now enrolled at Catholic schools throughout Thailand.

VIETNAM

VIETNAM MARKS 300TH ANNIVERSARY OF NAMING OF ITS FIRST BISHOPS; CHURCH THERE IS MOST FLOURISHING IN ASIA

SAIGON, Vietnam — Vietnam, which this year celebrates the 300th anniversary of the naming of its first bishops, has the most flourishing Catholic community of continental Asia.

From the very beginning of missionary work in Asia, this country has been a fertile field for conversions. Evidence of this can be found in 1533 edict which forbade preaching the Gospel on the ground that the new religion might "contaminate" the people.

By the time the first two bishops were appointed in the 17th century the country already had 300,000 Catholics. Named by Pope Innocent X, Bishops Francois Pallu and Lambert de la Motte were actually chosen by a French Jesuit, Father Alexandre de Rhodes.

Father de Rhodes had arrived in Vietnam in 1624. Mainly responsible for Vietnam's adoption of the Roman alphabet to replace its complicated system of Chinese characters, the priest was expelled during the persecution of 1645. Traveling to Rome, he told the Pope of this country's need for bishops. The Pontiff wanted to name Father de Rhodes as one of them, but the priest declined. The Pope then commissioned him to find two priests for the posts. During a visit to his native France he chose Fathers Pallu and de la Motte, who were appointed by Innocent X on September 9, 1659.

Since then, despite years of persecution, the Church here has continued to grow and at present there are about 1,500,000 Catholics among the approximately 12,000,000 people of free Southern Vietnam. (There are about 430,000 Catholics in Red-ruled Northern Vietnam.)

Today even the casual visitor cannot help but note the ever-present evidence of the Church here. Catholic churches and institutions appear in the most remote hamlets. Almost everywhere he sees priests and nuns.

The loyalty of the faithful impresses im as much as the fervor and devo- ion of their ancestors amazed the arly missioners, whose writings testify o the natural affinity of the Viet- amese for Christianity.

What reasons can be given for this nclination toward the Church?

First of all Vietnam had never pos- essed a strong central religion. Bud- hism, Taoism, and Confucianism had enetrated every walk of life, but none f these three religions retained its in- egrity and purity. As in China, they ecame mutually confused and were ontaminated with local spirits and ods, the vestiges of earlier religions. s a result the people were no longer ble to give rational explanations of heir beliefs and religious ceremonies nd could not resist the onslaught of hristian logic.

But the main reason for the devel- pment of Christianity in Vietnam are he sacrifices of its martyrs and the ntercession of the Blessed Virgin lary.

Vietnam may be truly called the "Country of Martyrs." How many nartyrs have perished for their Faith n this country can only be estimated. he ravages of persecution have de- troyed too many records. The num- ers given range between 100,000 and 00,000. Even 100,000 martyrs is an stronomical figure for such a small ountry and perhaps unique in the nnals of Church history. Without a oubt the blood of these martyrs is ne foundation supporting the present taunch structure of the Church in ietnam.

Even today the Church has martyrs here. After ten years of devastating war and the division of the country, with the whole of Northern Vietnam in Red hands, Vietnamese Catholics continue to sow with their blood the seeds of a future flourishing Christianity.

During the ten years of war with the Communist Vietminh, the province of Quinhon suffered the most—nine years of Red occupation with churches destroyed and priests and faithful harassed and imprisoned. But today there are at least 30,000 catechumens in this province. This has been the constant history of Catholicism in Vietnam. Persecution only sears the Faith more deeply in the minds and hearts of the people.

Love for Our Lady forms a striking element in Vietnamese piety, and the Blessed Mother has proven her maternal care for Vietnam.

The most famous shrine of the Virgin is at La Vang in central Vietnam. During the Civil War of 1787-1802, when the Catholic population fell from 100,000 to 30,000 because of persecution, famine and war, the Blessed Virgin made her first recorded appearance in Vietnam there. She appeared to a group of fleeing Catholics who had taken refuge in an isolated spot in the dense forest of La Vang. She advised them to remain where they were and told them all would be well. Those who followed her advice were saved. Since this apparition, La Vang has become a place of pilgrimage and a shrine sacred to all of the country.

Despite the toll of persecution, war and famine, the Church in Vietnam

continues to grow. It has one of the largest numbers of native priests in the mission world. Vocations of men and women are plentiful. The faithful are devoted even to daily Mass. There are parishes with 500 daily communicants and at least one refugee parish has a thousand.

VIETNAMESE REDS JAIL PRIEST FOR EIGHTEEN MONTHS FOR 'DISTURBING PEACE;' SUPPRESS POPULAR RELIGION COURSE

ROME — Communist Vietnamese have sentenced one priest to jail, given another a suspended sentence and suppressed a weekly religion course in Hanoi, it has been reported here.

According to Fides, mission news agency, Father John Baptist Nguyen van Vinh was sentenced by a Hanoi court to eighteen months imprisonment. Father Joseph Trin van Can was given a suspended sentence of a year.

Their conviction grew out of a conflict between the priests and members of the pro-Red "Movement of Catholics who Love God and the Fatherland." In Hanoi the main leaders of the movement, which has only a very small following, are a group of six suspended priests.

The conflict took place on Christmas Eve at the Hanoi Cathedral. "Patriotic Catholics," looking for an opportunity to interfere in Church affairs and to make political propaganda, decided that the cathedral should be especially illuminated. Despite the pastor's repeated refusal, they brought workmen to the cathedral on the morning of December 24.

When the pastor tried to intervene he was prevented by the "patriots." However, he finally succeeded in closing the cathedral and gave orders to ring the bells. At the same time he sent word to the police. In a short time, several hundred Catholics gathered and far outnumbered the "patriots."

The sound of the bells also brought Father Vinh, the Vicar Delegate of the Vicar Apostolic of Hanoi. He ordered the workmen to stop and personally detached some wires that were in place. Heated arguments ensured between the two sides, but nothing happened.

A police official arrived then and asked that the bells be silenced. The pastor, Father Can, in turn asked that the unauthorized work be stopped. An agreement was reached and the crowd was dispersed.

The city decorated Cathedral Square on Christmas Eve. Within the cathedral, Midnight Mass was celebrated with great devotion in an atmosphere of peace.

In the following weeks priests and laymen were questioned frequently. A few laymen were arrested.

About this time the Communist press of northern Vietnam charged South Vietnam with the "massacre of over one thousand internees in the concentration camp of Phu Loi in South Vietnam." The South Vietnam government, while indicating that some persons at Phu Loi had died after eating tainted food, categorically denied the "massacre" charge. The North Vietnam population was nevertheless mobilized in a violent campaign of protest. The "patriotic Catho-

lics" joined wholeheartedly in the movement and tried to interest the faithful, especially the clergy—who were pressed to celebrate public Masses and ring church bells for the "victims."

The priests were put in a difficult position, Fides notes. If they refused to join in they would be accused on indifference to the reported misfortunes of their countrymen or of complicity with national enemies. On the other hand, funeral services are held only for known Catholics. Above all, the priests saw that the movement had become a "hate campaign."

Taking their stand on Christian principles, the clergy refused to yield to the pressure of the "patriotic Catholics" the agency says. The agitators then held their own funeral service with a suspended priest.

It was in this atmosphere that the trials of Fathers Vinh and Can two young Catholic laymen were held, Fides reports. Catholics were not permitted to attend the trials, but an exception was made for "patriotic Catholics." The accused had neither lawyers nor witnesses. The official Communist paper said the priests were found guilty of "the crime of having provoked, without reason, an illegal gathering, of having disturbed the public peace, of voluntarily calumniating and denigrating the regime and of causing divisions among the people."

The 44-year-old Father Vinh had guided for four years the Monday night religion course which the Communists also have suppressed, Fides states. In prison he joins Brother Marcellus, a Redemptorist condemned to fifteen years' imprisonment, and some half dozen Catholic laymen still awaiting trial. The faithful crowded Hanoi and nearby country churches on February 1 to pray for Father Vinh.

The suppressed weekly religion course had been attracting a steadily increasing audience which had climbed to 700 or 800, including some non-Catholics, the agency reports. Interest in the course had heightened, first with the suppression of religious instruction in schools and then with the closing of the Catholic schools themselves.

Police had intervened previously in the course, but had allowed it to proceed if the authorities were notified in advance of the time, place and expected attendance. Two other courses started by the priests were suppressed on the ground their aims were political and that they were contrary to the "law governing reunions." At that time, the authorities admitted that the "Monday evening classes were genuine courses in religious instructions and could therefore continue."

However, difficulties with the authorities continued to increase, Fides states. Finally on February 14, the Catholic Mission of Hanoi was informed that the classes must cease, as the priest responsible had been imprisoned for his crimes against the fatherland, and because the "political" attitude adopted in the conferences was unacceptable to the regime.

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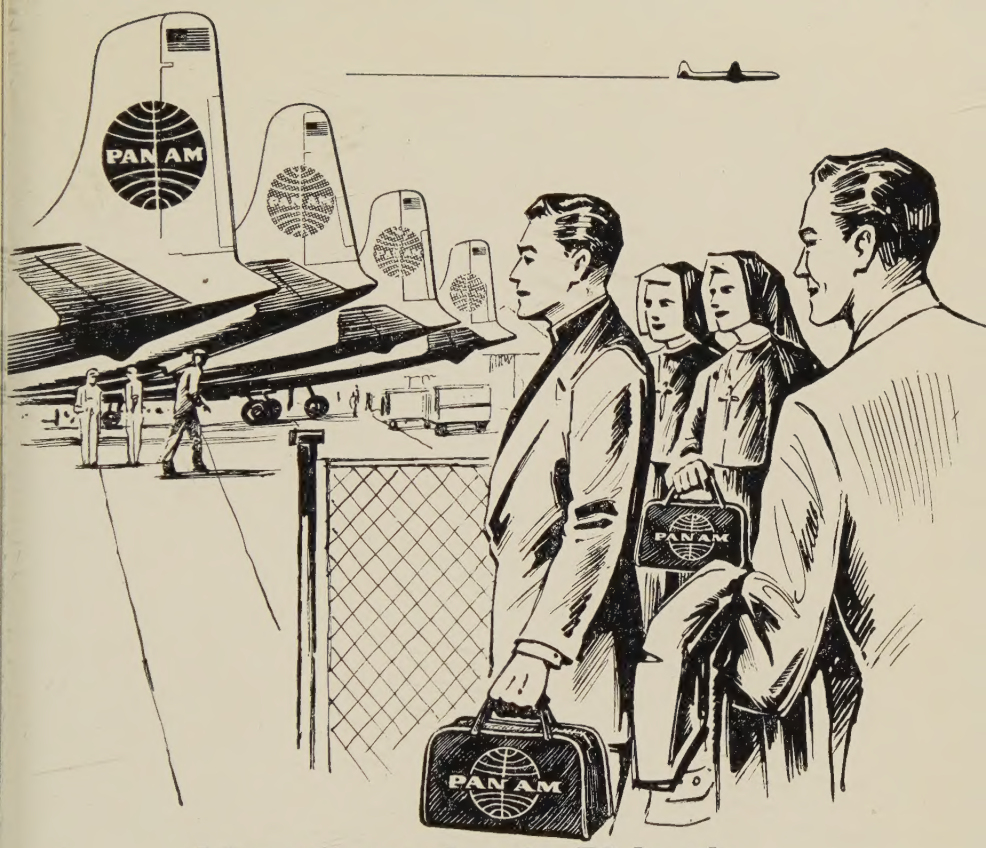

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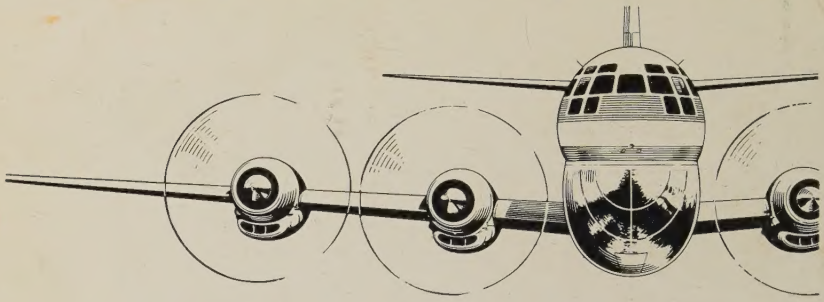

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